

THE NEW
TESTAMENT
OF OUR

LORD and SAVIOUR
JESUS CHRIST,

Newly Translated out of the

ORIGINAL TONGUES:

And with the Former

TRANSLATIONS

Diligently COMPARED and REVISED,

By his Majesty's Special Command.

Appointed to be Read in CHURCHES.

L O N D O N .

Printed by MARK BASKETT; Printer to the King's most
Excellent Majesty; and by the Assigns of ROBERT BASKETT.

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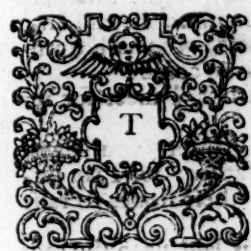
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The Gospel according to S. MATTHEW.

C H A P. I.

1 The genealogy of Christ from Abraham to Joseph: 18 He was conceived by the Holy Ghost, and born of the virgin Mary, when she was espoused to Joseph. 19 The angel satisfieth the misdeeming thoughts of Joseph, and interpreteth the names of Christ.



THE book of the ^a generation of Jesus Christ, the son of David, the son of Abraham.

2 ^b Abraham begat Isaac; and ^c Isaac begat Jacob; and ^d Jacob begat Judas and his brethren;

3 And ^e Judas begat Phares, and Zara of Thamar; and ^f Phares begat Esrom; and Esrom begat Aram;

4 And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon;

5 And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse;

6 And ^g Jesse begat David the king; and ^h David the king begat Solomon of her that had been the wife of Urias;

7 And ⁱ Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa;

8 And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias;

9 And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias;

10 And ^k Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias;

11 And ^l Josias begat Jechonias and his brethren, about the time they were carried away to Babylon:

12 And after they were brought to Babylon, ^m Jechonias begat Salathiel; and Salathiel begat Zorobabel;

13 And Zorababel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor;

14 And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud;

15 And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob;

16 And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

17 So all the generations from Abraham to David, are fourteen generations; and from David until the carrying away into Babylon, are fourteen generations; and from the carrying away into Babylon unto Christ, are fourteen generations.

18 ¶ Now the ⁿ birth of Jesus Christ was on this wise: When as his mother Mary was

espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

19 Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily.

20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

21 ^a And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

22 (Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

23 ^b Behold, a virgin shall be with child, and shall bring forth a son, and ^c they shall call his name Emmanuel, which, being interpreted, is, God with us)

24 Then Joseph, being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife:

25 And knew her not till she had brought forth her first-born son; and he called his name JESUS.

C H A P. II.

1 The wise-men out of the east are directed to Christ by a star. 11 They worship him, and offer their presents. 14 Joseph fleeth into Egypt, with Jesus and his mother. 16 Herod slayeth the children. 20 Himself dieth. 23 Christ is brought back again into Galilee to Nazareth.

NOW when ^a Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold, there came wise-men from the east to Jerusalem,

2 Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

3 When Herod the king had heard these things, he was troubled, and all Jerusalem with him.

4 And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

5 And they said unto him, In Bethlehem of Judea: for thus it is written by the prophet,

6 ^b And thou, Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor that shall rule my people Israel.

7 Then Herod, when he had privily called the wise-men, enquired of them diligently what time the star appeared.

8 And he sent them to Bethlehem, and said, Go, and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also.

A 2

9 When

The fifth year before the common account called

Anno Domini.

^a Luke 1. 31.

^b Isai. 7. 14. ^c Or, his name shall be called.

The fourth year before the common account called

Anno Domini.

^a Luke 2. 6, 7.

^b Mic. 5. 2. ^c John 7. 42. ^d Or, feed.

^a Luke 3. 23.

^b Gen. 21.

^c Gen. 25.

^d Gen. 29.

^e Gen. 38.

^f Ruth 4. 18.

^g Chron. 2. 5.

^h 1. Sam. 16. 1. &

ⁱ 17. 12.

^j 2. Sam. 12. 24.

^k 1. Chron. 3. 10.

^l 2. Kings 20. 21.

^m 1. Chron. 3. 13.

ⁿ Someread, Josias begat

Jakim, and

Jakim begat

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^o 1. Chron. 3. 16, 17.

^p Luke 1. 37.

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9 When they had heard the king, they departed; and lo, the star which they saw in the east went before them, till it came and stood over where the young child was.

10 When they saw the star, they rejoiced with exceeding great joy.

11 ¶ And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.

12 And being warned of God in a dream, that they should not return to Herod, they departed into their own country another way.

13 And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.

14 When he arose, he took the young child and his mother by night, and departed into Egypt:

15 And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, ^c Out of Egypt have I called my son.

16 ¶ Then Herod, when he saw that he was mocked of the wise-men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise-men.

17 Then was fulfilled that which was spoken by ^d Jeremy the prophet, saying,

18 In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

19 ¶ But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt,

20 Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life.

21 And he arose, and took the young child and his mother, and came into the land of Israel.

22 But when he heard that Archelaus did reign in Judea, in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee.

23 And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

CHAP. III.

1 John preacheth: 4 His office, life, and baptism. 7 He reprehendeth the Pharisees, 13 and baptizeth Christ in Jordan.

^e Mark 1. 4. Luke 3. 1. IN those days came ^a John the Baptist, preach-
ing in the wilderness of Judea,

2 And saying, Repent ye: for the kingdom of heaven is at hand.

3 For this is he that was spoken of by the prophet Esaias, saying, ^b The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

4 And the same John had his raiment of camel's hair, and a leathern girdle about his loins: and his meat was locusts and wild honey.

5 Then went out to him Jerusalem, and all Judea, and all the region round about Jordan,

6 And were baptized of him in Jordan, confessing their sins.

7 ¶ But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, ^c O generation of vipers, who hath warned you to flee from the wrath to come?

8 Bring forth therefore fruits: || meet for repentance:

9 And think not to say within yourselves, ^d We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

10 And now also the ax is laid unto the root of the trees: ^e therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

11 ^f I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire.

12 Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

13 ¶ Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

14 But John forbade him, saying, I have need to be baptized of thee, and comest thou to me?

15 And Jesus answering, said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him.

16 And Jesus, when he was baptized, went up straightway out of the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him.

17 And lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

CHAP. IV.

1 Christ fasteth, and is tempted. 11 The angels minister unto him. 13 He dwelleth in Capernaum, 17 beginneth to preach, 18 calleth Peter and Andrew, 21 James and John, 23 and healeth all the diseased.

THEN was ^a Jesus led up of the spirit into the wilderness, to be tempted of the devil. ^b Mark 1. 12.

2 And when he had fasted forty days and forty nights, he was afterward an-hungred.

3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

4 But

Anno
Domini

26.

^b Isai. 40.

^c Mark 1. 3.

^c Chap. 12.

34.

|| Or,

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ment of life.

^d John 8. 39.

^e Chap. 7.

19.

^f Mark 1. 8.

Luke 3. 16.

John 1. 26.

A. D. 27.

^g Mark 1. 9.

Luke 3. 21.

Anno Domini 27.
Deut. 8. 3.
4 But he answered and said, It is written,
b Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

5 Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple,
6 And saith unto him, If thou be the Son of God, cast thyself down : for it is written, c He shall give his angels charge concerning thee : and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

7 Jesus said unto him, It is written again, d Thou shalt not tempt the Lord thy God.

8 Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them ;

9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

10 Then saith Jesus unto him, Get thee hence, Satan : for it is written, e Thou shalt worship the Lord thy God, and him only shalt thou serve.

11 Then the devil leaveth him, and behold, angels came and ministered unto him.

12 ¶ f Now when Jesus had heard that John was || cast into prison, he departed into Galilee.

13 And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea-coast, in the borders of Zabulon and Nephthalim :

14 That it might be fulfilled which was spoken by Esaias the prophet, saying,

15 g The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles :

16 The people which sat in darkness, saw great light ; and to them which sat in the region and shadow of death, light is sprung up.

17 ¶ h From that time Jesus began to preach, and to say, Repent : for the kingdom of heaven is at hand.

18 ¶ i And Jesus walking by the sea of Galilee saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea : for they were fishers.

19 And he saith unto them, Follow me, and I will make you fishers of men.

20 And they straightway left their nets, and followed him.

21 And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets : and he called them.

22 And they immediately left the ship and their father, and followed him.

23 ¶ And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness, and all manner of disease among the people.

24 And his fame went throughout all Syria : and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and

those which were lunatick, and those that had the palsy ; and he healed them.

25 And there followed him great multitudes of people, from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan.

CHAP. V.

1 Christ beginneth his sermon in the mount : 3 declaring who are blessed, 13 who are the salt of the earth, 14 the light of the world, the city on an hill : 15 the candle : 17 that he came to fulfil the law. 21 What it is to kill, 27 to commit adultery, 33 to swear : 38 exhorteth to suffer wrong, 44 to love even our enemies, 48 and to labour after perfectness.

AND seeing the multitudes, he went up into a mountain : and when he was set, his disciples came unto him.

2 And he opened his mouth, and taught them, saying,

3 a Blessed are the poor in spirit : for theirs is the kingdom of heaven. ^{a Luke 6: 20.}

4 Blessed are they that mourn : for they shall be comforted.

5 b Blessed are the meek : for they shall inherit the earth. ^{b Psal. 37: 11.}

6 Blessed are they which do hunger and thirst after righteousness : c for they shall be filled. ^{c Isai. 65: 13.}

7 Blessed are the merciful : for they shall obtain mercy.

8 d Blessed are the pure in heart : for they shall see God. ^{d Psal. 24: 4.}

9 Blessed are the peace-makers : for they shall be called the children of God.

10 e Blessed are they which are persecuted for righteousness sake : for theirs is the kingdom of heaven. ^{e 1 Pet. 3: 14.}

11 Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you f falsely for my sake. ^{f 1 Pet. 4: 14.}

12 Rejoice, and be exceeding glad : for great is your reward in heaven : for so persecuted they the prophets which were before you. ^{† Gr. lying.}

13 ¶ g Ye are the salt of the earth : h but if the salt have lost his flavour, wherewith shall it be salted ? it is thenceforth good for nothing, but to be cast out, and to be troden under foot of men. ^{g Mark 9: 50. Luke 14: 34.}

14 Ye are the light of the world. A city that is set on an hill cannot be hid.

15 Neither do men h light a candle, and put it under a || bushel, but on a candlestick ; and it giveth light unto all that are in the house. ^{a Mark 4: 21. Luke 8: 16. & 11: 32.}

16 Let your light so shine before men, i that they may see your good works, and glorify your Father which is in heaven. ^{¶ The word in the original signifieth a measure containing about a pint less than a peck.}

17 ¶ Think not that I am come to destroy the law, or the prophets : I am not come to destroy, but to fulfil.

18 For verily I say unto you, k Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. ^{1 Pet. 2: 12.}

19 l Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven : ^{l Luke 16: 17. James 2: 10.}

Anno Domini 31. heaven : but whosoever shall do, and teach *them*, the same shall be called great in the kingdom of heaven.

20 For I say unto you, That except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

¶ Or, to them. 21 ¶ Ye have heard that it was said ¶ by them of old time, ^m Thou shalt not kill ; and whosoever shall kill, shall be in danger of the judgement :

^m Exod. 20. 13. Deut. 5. 17.

22 But I say unto you, That whosoever is angry with his brother without a cause, shall be in danger of the judgement : and whosoever shall say to his brother, Raca, shall be in danger of the council : but whosoever shall say, Thou fool, shall be in danger of hell-fire.

23 Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee ;

24 Leave there thy gift before the altar, and go thy way ; first be reconciled to thy brother, and then come and offer thy gift.

^a Luke 12. 58.

25 ^a Agree with thine adversary quickly, whiles thou art in the way with him ; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

26 Verily, I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

27 ¶ Ye have heard that it was said by them of old time, ^o Thou shalt not commit adultery :

^o Exod. 20. 14.

28 But I say unto you, That whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.

^p Chap. 18. 3.

29 ^p And if thy right eye ¶ offend thee, pluck it out, and cast it from thee : for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

Mark 9. 47. ¶ Or, do cause thee to offend.

30 And if thy right hand offend thee, cut it off, and cast it from thee : for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

^q Deut. 24. 1.

31 It hath been said, ^q Whosoever shall put away his wife, let him give her a writing of divorcement :

^r Luke 16. 18.

32 But I say unto you, That ^r whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery : and whosoever shall marry her that is divorced, committeth adultery.

^s Cor. 7. 10.

33 ¶ Again, ye have heard that it hath been said by them of old time, ^s Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths :

^t Exod. 20. 7. Lev. 19. 12. Deut. 5. 11.

34 But I say unto you, Swear not at all : neither by heaven ; for it is God's throne :

35 Nor by the earth ; for it is his footstool : neither by Jerusalem ; for it is the city of the great King.

36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

37 ^t But let your communication be, Yea, Anno yea ; Nay, nay : for whatsoever *is* more than Domini these cometh of evil.

38 ¶ Ye have heard that it hath been said, ^u James 5. 12. An eye for an eye, and a tooth for a tooth :

39 But I say unto you, ^x That ye resist not evil : but whosoever shall smite thee on thy right cheek, turn to him the other also.

40 And if any man will sue thee at the law, and take away thy coat, let him have *thy* cloke ^x Luke 6. 29. also.

41 And whosoever shall compel thee to go a mile, go with him twain.

42 Give to him that asketh thee, and ^y from him that would borrow of thee, turn not thou away.

43 ¶ Ye have heard that it hath been said, ^z Thou shalt love thy neighbour, and hate thine enemy :

44 But I say unto you, ^a Love your enemies, ^a Luke 6. 27. bleis them that curse you, do good to them that hate you, and ^b pray for them which despitefully use you, and persecute you ;

45 That ye may be the children of your Father which *is* in heaven : for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

46 ^c For if ye love them which love you, what ^c Luke 6. 32. reward have ye ? do not even the publicans the same ?

47 And if ye salute your brethren only, what do you more *than others* ? do not even the publicans so ?

48 Be ye therefore perfect, even as your Father which is in heaven is perfect.

C H A P. VI.

1 *Christ continueth his sermon in the mount, speaking of alms, 5 prayer, 14 forgiving our brethren, 16 fasting, 19 where our treasure is to be laid up, 24 of serving God and mammon : 25 exhorteth not to be careful for worldly things ; 33 but to seek God's kingdom.*

TAKE heed that ye do not your alms before men, to be seen of them : otherwise ye have no reward ¶ of your Father which is in heaven.

2 Therefore, ^a when thou doest *thine* alms, ¶ do not found a trumpet before thee, as the hypocrites do, in the synagogues, and in the streets, that they may have glory of men. Verily, I say unto you, they have their reward.

3 But when thou doest alms, let not thy left hand know what thy right hand doeth :

4 That thine alms may be in secret : and thy Father which seeth in secret, himself shall reward thee openly.

5 ¶ And when thou prayest, thou shalt not be as the hypocrites *are* : for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men. Verily, I say unto you, they have their reward.

6 But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly.

¶ Or, with. ^a Rom. 12. 8. ¶ Or, cause not a trumpet to be sounded.

Anno Domini 31.
 7 But when ye pray, use not vain ^b repetitions, as the heathen do: for they think that they shall be heard for their much speaking.
 8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of before ye ask him.
 9 After this manner therefore pray ye: ^c Our Father which art in heaven, Hallowed be thy name.
 10 Thy kingdom come. Thy will be done in earth as *it is* in heaven.
 11 Give us this day our daily bread.
 12 And forgive us our debts, as we forgive our debtors.
 13 And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever. Amen.
 14 ^d For, if ye forgive men their trespasses, your heavenly Father will also forgive you:
 15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.
 16 ¶ Moreover, when ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily, I say unto you, they have their reward.
 17 But thou, when thou fastest, anoint thine head, and wash thy face;
 18 That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father which seeth in secret shall reward thee openly.
 19 ¶ Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:
 20 ^e But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.
 21 For where your treasure is, there will your heart be also.
 22 ^f The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.
 23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great *is* that darkness!
 24 ¶ ^g No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.
 25 Therefore I say unto you, ^h Taken no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?
 26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?
 27 Which of you by taking thought can add one cubit unto his stature?
 28 And why take ye thought for raiment? Consider the lilies of the field how they grow; they toil not, neither do they spin;

29 And yet I say unto you, that even Solomon in all his glory was not arrayed like one of these.

30 Wherefore, if God so clothe the grafs of the field, which to-day is, and to-morrow is cast into the oven, *shall he* not much more clothe you, O ye of little faith?

31 Therefore take no thought, saying, What shall we eat? or, what shall we drink? or, wherewithal shall we be clothed?

32 (For after all these things do the Gentiles seek) for your heavenly Father knoweth that ye have need of all these things.

33 But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you.

34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day *is* the evil thereof.

C H A P. VII.

1 *Christ ending his sermon in the mount, reproveth rash judgement, 6 forbiddeth to cast holy things to dogs, 7 exhorteth to prayer, 13 to enter in at the strait gate, 15 to beware of false prophets, 21 not to be hearers only, but doers of the word: 24 like houses builded on a rock, 26 and not on the sand.*

^a JUDGE not, that ye be not judged.

2 For with what judgement ye judge, ye shall be judged: ^b and with what measure ye mete, it shall be measured to you again.

3 ^c And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and behold, a beam *is* in thine own eye?

5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

6 ¶ Give not that which *is* holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rent you.

7 ¶ ^d Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

8 For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened.

9 Or what man is there of you, whom if his son ask bread, will he give him a stone?

10 Or if he ask a fish, will he give him a serpent?

11 If ye then being evil know *how* to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

12 Therefore all things ^e whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

13 ¶ ^f Enter ye in at the strait gate; for wide *is* the gate, and broad *is* the way, that leadeth to destruction, and many there be which go in thereat:

Anno Domini 31.

^a Luke 8.

^{37.} Rom. 2. 1.
^b Mark 4.

^{24.} Luke 6. 38.
^c Luke 6.
^{41.}

^d Chap. 21.
^{22.} Mark 11.

^{24.} Luke 11. 9.
^{John 16.}

^{24.} James 1. 5.
^{6.}

^e Luke 6.
^{31.}

^f Luke 13.
^{24.}

- Anno Domini 31. *Or, How.* 14 ¶ Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.
- 15 ¶ Beware of false prophets, which come to you in sheeps clothing, but inwardly they are ravening wolves.
- 16 Ye shall know them by their fruits: ⁸ Do men gather grapes of thorns, or figs of thistles?
- 17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.
- 18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.
- 19 ^h Every tree that bringeth not forth good fruit is hewn down and cast into the fire.
- 20 Wherefore by their fruits ye shall know them.
- 21 ¶ Not every one that saith unto me, ¹ Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.
- 22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?
- 23 And then will I profess unto them, ^k I never knew you: ¹ depart from me, ye that work iniquity.
- 24 ¶ Therefore ^m whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:
- 25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.
- 26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:
- 27 And the rain descended, and the floods came, and the winds blew, and beat upon that house: and it fell, and great was the fall of it.
- 28 And it came to pass when Jesus had ended these sayings, ⁿ the people were astonished at his doctrine.
- 29 For he taught them as *one* having authority, and not as the scribes.

C H A P. VIII.

2 Christ cleanseth the leper, 5 healeth the centurion's servant, 14 Peter's mother-in-law, 16 and many other diseased: 19 sheweth how he is to be followed: 23 stilleth the tempest on the sea, 28 driveth the devils out of two men possessed, 31 and suffereth them to go into the swine.

WHEN he was come down from the mountain, great multitudes followed him.

^a Mark 1. 40. ^{40.} Luke 5. 12. 2 ^a And behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.

3 And Jesus put forth *his* hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed.

4 And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest,

and offer the gift that ^b Moses commanded, for a testimony unto them.

5 ¶ ^c And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him,

6 And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.

7 And Jesus saith unto him, I will come and heal him.

8 The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed.

9 For I am a man under authority, having soldiers under me: and I say to this *man*, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*.

10 When Jesus heard *it*, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no not in Israel.

11 And I say unto you, that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven.

12 But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.

13 And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the self-same hour.

14 ¶ ^d And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever. ^d Mark 1. 29. Luke 4. 38.

15 And he touched her hand, and the fever left her: and she arose, and ministered unto them.

16 ¶ ^e When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with *his* word, and healed all that were sick; ^e Mark 1. 32. Luke 4. 40.

17 That it might be fulfilled which was spoken by Esaias the prophet, saying, ^f Himself took our infirmities, and bare *our* sicknesses. ^f Isai. 53. 4. 1 Pet. 2. 24.

18 Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side.

19 ^g And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest. ^g Luke 9. 57.

20 And Jesus saith unto him, The foxes have holes, and the birds of the air *have* nests; but the Son of man hath not where to lay *his* head.

21 And another of his disciples said unto him, Lord, suffer me first to go and bury my father.

22 But Jesus said unto him, Follow me; and let the dead bury their dead.

23 ¶ And when he was entered into a ship, his disciples followed him.

24 ^h And behold, there arose a great tempest in the sea, inasmuch that the ship was covered with the waves: but he was asleep. ^h Mark 4. 37. Luke 8. 23.

25 And his disciples came to *him*, and awoke him, saying, Lord save us: we perish.

26 And he saith unto them, Why are ye fearful,

Anno Domini 31. ful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm.

27 But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!

1 Mark 5. 1. Luke 8. 26. 28 ¶ And when he was come to the other side, into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way.

29 And behold, they cried out, saying, What have we to do with thee, Jesus thou Son of God? art thou come hither to torment us before the time?

30 And there was a good way off from them an herd of many swine, feeding.

31 So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.

32 And he said unto them, Go. And when they were come out, they went into the herd of swine: and behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.

33 And they that kept them, fled, and went their ways into the city, and told every thing; and what was befallen to the possessed of the devils.

34 And behold, the whole city came out to meet Jesus: and when they saw him, they besought him that he would depart out of their coasts.

CHAP. IX.

2 Christ curing one sick of the palsy, 9 calleth Matthew, 10 eateth with publicans and sinners, 14 defendeth his disciples for not fasting, 20 cur-eth the bloody issue, 23 raiseth from death Jairus' daughter, 27 giveth sight to two blind men, 32 healeth a dumb man possessed of a devil, 36 and hath compassion of the multitude.

AND he entered into a ship, and passed over, and came into his own city.

2 Mark 2. 3. Luke 5. 18. 2 And behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus, seeing their faith, said unto the sick of the palsy, Son, be of good cheer; thy sins be forgiven thee.

3 And behold, certain of the scribes said within themselves, This man blasphemeth.

4 And Jesus, knowing their thoughts, said, Wherefore think ye evil in your hearts?

5 For whether is easier to say, Thy sins be forgiven thee; or to say, Arise, and walk?

6 But that ye may know that the Son of man hath power on earth to forgive sins. Then saith he to the sick of the palsy, Arise, take up thy bed, and go unto thine house.

7 And he arose, and departed to his house.

8 But when the multitude saw it, they marvelled, and glorified God, which had given such power unto men.

6 Mark 2. 14. Luke 5. 27. 9 ¶ And as Jesus passed forth from thence, he saw a man named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him.

10 ¶ And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples.

11 And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with publicans and sinners?

12 But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick.

13 But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance. c Hos. 6. 6. Chap. 12. 7. d 1 Tim. 1. 15.

14 ¶ Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not? e Mark 2. 18. Luke 5. 33.

15 And Jesus said unto them, Can the children of the bride-chamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast.

16 No man putteth a piece of new cloth Or, raw, or, unwrought cloth. into an old garment: for that which is put in to fill it up, taketh from the garment, and the rent is made worse.

17 Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.

18 ¶ While he spake these things unto them, f Mark 5. 22. Luke 8. 41. behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live.

19 And Jesus arose, and followed him, and so did his disciples.

20 ¶ (And behold, a woman which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment.

21 For she said within herself, If I may but touch his garment, I shall be whole.

22 But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour.)

23 And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise,

24 He said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn.

25 But when the people were put forth, he went in, and took her by the hand, and the maid arose.

26 And the same hereof went abroad into all that land. || Or, this same.

27 ¶ And when Jesus departed thence, two blind men followed him, crying, and saying, Thou son of David, have mercy on us.

28 And when he was come into the house, the blind men came to him: And Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord.

Anno Domini 29 Then touched he their eyes, saying, According to your faith, be it unto you.
31. 30 And their eyes were opened; and Jesus straightly charged them, saying, See *that* no man know it.

31 But they, when they were departed, spread abroad his fame in all that country.

8 Luke 11. 32 ¶ As they went out, behold, they brought to him a dumb man possessed with a devil.

34. 33 And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, *It* was never so seen in Israel.

24. 34 But the Pharisees said, *h* He casteth out the devils through the prince of the devils.

Mark 3. 22. 35 *i* And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness, and every disease among the people.

15. 36 ¶ *k* But when he saw the multitudes, he was moved with compassion on them, because they *||* fainted, and were scattered abroad, *l* as sheep having no shepherd.

6. 37 Then saith he unto his disciples, *m* The harvest truly is plenteous, but the labourers are few.

Luke 13. 22. 38 Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

27. 17. *n* Luke 10. 8.

C H A P. X.

i Christ sendeth out his twelve apostles, enabling them with power to do miracles, *5* giveth them their charge, teacheth them, *16* comforteth them against persecutions, *40* and promiseth a blessing to those that receive them.

3 Mark 6. 7. *||* Or, over. **A**ND *a* when he had called unto him his twelve disciples, he gave them power *||* against unclean spirits, to cast them out, and to heal all manner of sickness, and all manner of disease.

2 Now the names of the twelve apostles are these; The first, Simon who is called Peter, and Andrew his brother; James *the son* of Zebedee, and John his brother;

3 Philip, and Bartholomew, Thomas, and Matthew the publican; James *the son* of Alphaeus, and Lebbeus, whose surname was Thaddeus;

4 Simon the Canaanite, and Judas Iscariot, who also betrayed him.

5 These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into *any* city of the Samaritans enter ye not.

8 Acts 13. 46. 6 *b* But go rather to the lost sheep of the house of Israel.

9. 7 And as ye go, preach, saying, *c* The kingdom of heaven is at hand.

8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

8 Mark 6. 3. 9 *d* Provide neither gold, nor silver, nor brags in your purses;

Luke 9. 3. & 22. 35. 10 Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: (*e* for the workman is worthy of his meat.)

7. 11 *f* And into whatsoever city or town ye shall enter, enquire who in it is worthy, and there abide till ye go thence.

8.

12 And when ye come into an house, salute it.

13 And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.

14 *g* And whosoever shall not receive you, nor hear your words, when ye depart out of that house, or city, *h* shake off the dust of your feet.

15 Verily, I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah, in the day of judgement, than for that city.

16 ¶ *i* Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and *||* harmless as doves.

17 But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues.

18 And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.

19 *k* But when they deliver you up, take no thought how or what ye shall speak, for it shall be given you in that same hour what ye shall speak.

20 For it is not ye that speak, but the Spirit of your Father which speaketh in you.

21 *l* And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death.

22 And ye shall be hated of all men for my name's sake: *m* but he that endureth to the end shall be saved.

23 But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not *||* have gone over the cities of Israel till the Son of man be come.

24 *n* The disciple is not above his master, nor the servant above his lord.

25 It is enough for the disciple that he be as his master, and the servant as his lord: if they have called the master of the house Beelzebub, how much more shall they call them of his household?

26 Fear them not therefore: *o* for there is nothing covered, that shall not be revealed; and hid, that shall not be known.

27 What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the house-tops.

28 *p* And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

29 Are not two sparrows sold for a *||* farthing? and one of them shall not fall on the ground without your Father.

30 *q* But the very hairs of your head are all numbered.

31 Fear ye not therefore, ye are of more value than many sparrows.

32 *r* Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

33 *s* But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

34 *t* Think

Anno Domini 31.

8 Mark 6. 11.

11 Acts 13. 51.

1 Luke 10. 3.

11 Or, simple.

8 Mark 13. 11.

Luke 12. 11.

1 Luke 21. 16.

8 Mark 13. 13.

11 Or, end, or, finish.

8 Luke 6. 40.

John 13. 16.

8 Mark 4. 22.

Luke 8. 17. & 12. 2.

P Luke 12. 4.

11 It is in value half-penny farthing, in the original, as being the tenth part of the Roman penny.

9 2 Sam. 14. 11.

Acts 27. 34.

1 Luke 12. 8.

8 Mark 8. 38.

Luke 9. 26.

2 Tim. 2. 12.

Anno Domini 34. Think not that I am come to send peace on earth: I came not to send peace, but a sword.
 35. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law.
 36. And a man's foes shall be they of his own household.
 37. He that loveth father or mother more than me, is not worthy of me: and he that loveth son or daughter more than me, is not worthy of me.
 38. And he that taketh not his cross, and followeth after me, is not worthy of me.
 39. He that findeth his life, shall lose it: and he that loseth his life for my sake, shall find it.
 40. He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.
 41. He that receiveth a prophet in the name of a prophet, shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man, shall receive a righteous man's reward.
 42. And whosoever shall give to drink unto one of these little ones, a cup of cold water only, in the name of a disciple, verily, I say unto you, he shall in no wise lose his reward.

CHAP. XI.

John sendeth his disciples to Christ. 7 Christ's testimony concerning John. 18 The opinion of the people, both concerning John, and Christ. 20 Christ upbraideth the unthankfulness and unrepentance of Chorazin, Bethsaida, and Capernaum: 25 and praising his Father's wisdom in revealing the gospel to the simple, 28 he calleth to him all such as feel the burden of their sins.

AND it came to pass when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.

2. Now when John had heard in the prison the works of Christ, he sent two of his disciples,

3. And said unto him, Art thou he that should come, or do we look for another?

4. Jesus answered and said unto them, Go and shew John again those things which ye do hear and see:

5. The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.

6. And blessed is he whosoever shall not be offended in me.

7. And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind?

8. But what went ye out for to see? A man clothed in soft raiment? Behold, they that wear soft clothing are in kings houses.

9. But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet.

10. For this is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

11. Verily, I say unto you, among them that are born of women, there hath not risen a greater than John the Baptist: notwithstanding, he that is least in the kingdom of heaven, is greater than he.

12. And from the days of John the Baptist, until now, the kingdom of heaven suffereth violence, and the violent take it by force.

13. For all the prophets and the law prophesied until John.

14. And if ye will receive it, this is Elias which was for to come.

15. He that hath ears to hear, let him hear.

16. But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows,

17. And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.

18. For John came neither eating nor drinking, and they say, He hath a devil.

19. The Son of man came eating and drinking, and they say, Behold, a man gluttonous, and a wine-bibber, a friend of publicans and sinners. But wisdom is justified of her children.

20. Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not.

21. Woe unto thee, Chorazin; woe unto thee, Bethsaida: for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

22. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgement than for you.

23. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day.

24. But I say unto you, that it shall be more tolerable for the land of Sodom, in the day of judgement, than for thee.

25. At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

26. Even so, Father, for so it seemed good in thy sight.

27. All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him.

28. Come unto me, all ye that labour, and are heavy laden, and I will give you rest.

29. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

30. For my yoke is easy, and my burden is light.

CHAP.

C H A P. XII.

¹ Christ reproveth the blindness of the Pharisees concerning the breach of the sabbath, ³ by scripture, ¹⁰ by reason, ¹³ and by a miracle. ²² He healeth the man possessed that was blind and dumb. ³¹ Blasphemy against the Holy Ghost shall never be forgiven. ³⁶ Account shall be made of idle words. ³⁸ He rebuketh the unfaithful, who seek after a sign, ⁴⁹ and sheweth who is his brother, sister, and mother.

Anno
Domini
31.

^a Deut. 23.

^{25.}

Mark 2. 23.

Luke 6. 1.

^b 1 Sam.

21. 6.

^c Exod. 29.

^{32, 33.}

Levit. 8. 31.

^{& 24. 9.}

^d Numb.

28. 9.

^e Hof. 6. 6.

Chap. 9. 13.

^f Mark. 3.

1.

Luke 6. 6.

¶ Or, took
counsel.

^g Isai. 42. 1.

AT that time ^a Jesus went on the sabbath-day through the corn, and his disciples were an-hungred, and began to pluck the ears of corn, and to eat.

² But when the Pharisees saw *it*, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath-day.

³ But he said unto them, Have ye not read ^b what David did when he was an-hungred, and they that were with him,

⁴ How he entered into the house of God, and did eat the shew-bread, which it was not lawful for him to eat, neither for them which were with him, ^c but only for the priests?

⁵ Or have ye not read in the ^d law, *how* that on the sabbath-days the priests in the temple profane the sabbath, and are blameless?

⁶ But I say unto you, that in this place is *one* greater than the temple.

⁷ But if ye had known what *this* meaneth, ^e I will have mercy, and not sacrifice, ye would not have condemned the guiltless.

⁸ For the Son of man is Lord even of the sabbath-day.

⁹ ^f And when he was departed thence, he went into their synagogue.

¹⁰ ¶ And behold, there was a man which had *his* hand withered. And they asked him, saying, Is it lawful to heal on the sabbath-days? that they might accuse him.

¹¹ And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath-day, will he not lay hold on it, and lift *it* out?

¹² How much then is a man better than a sheep? wherefore it is lawful to do well on the sabbath-days.

¹³ Then saith he to the man, Stretch forth thine hand. And he stretched *it* forth; and *it* was restored whole, like as the other.

¹⁴ ¶ Then the Pharisees went out, and ¶ held a council against him, how they might destroy him.

¹⁵ But when Jesus knew *it*, he withdrew himself from thence: and great multitudes followed him, and he healed them all,

¹⁶ And charged them that they should not make him known:

¹⁷ That it might be fulfilled which was spoken by Esaias the prophet, saying,

¹⁸ Behold, my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgement to the Gentiles.

¹⁹ He shall not strive, nor cry; neither shall any man hear his voice in the streets.

²⁰ A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgement unto victory.

²¹ And in his name shall the Gentiles trust.

²² ¶ ^h Then was brought unto him one possessed with a devil, blind and dumb: and he healed him, inasmuch that the blind and dumb both spake and saw.

²³ And all the people were amazed, and said, Is not this the son of David?

²⁴ ⁱ But when the Pharisees heard *it*, they said, ⁱ Chap. 9. This fellow doth not cast out devils, but by Beelzebub the prince of the devils.

²⁵ And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself, is brought to desolation; and every city or house divided against itself, shall not stand.

²⁶ And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?

²⁷ And if I by Beelzebub cast out devils, by whom do your children cast *them* out? therefore they shall be your judges.

²⁸ But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.

²⁹ Or else, how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.

³⁰ He that is not with me, is against me; and he that gathereth not with me, scattereth abroad.

³¹ ¶ Wherefore I say unto you, ^k All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men.

³² And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.

³³ Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by *his* fruit.

³⁴ O generation of vipers, how can ye, being evil, speak good things? ^l for out of the abundance of the heart the mouth speaketh.

³⁵ A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.

³⁶ But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgement.

³⁷ For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

³⁸ ¶ ^m Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.

³⁹ But he answered and said unto them, An evil and adulterous generation seeketh after a sign, and there shall no sign be given to it, but the sign of the prophet Jonas.

40 ⁿ For

Anno
Domini
31.

^h Luke 11.
14.

ⁱ Chap. 9.
34.

^k Mark 3.
28.
Luker 12. 10.
^l John 5.
16.

^l Luke 6.
45.

^m Chap. 16.
ⁿ Luke 11. 29.
^o 1 Cor. 1. 22.

Anno Domini 31.
Jonah 1. 17.
Jonah 3. 5.
1 Kings 10. 1.
Luke 11. 24.

40 ^a For as Jonas was three days and three nights in the whale's belly: so shall the son of man be three days and three nights in the heart of the earth.

41 The men of Nineveh shall rise up in the judgement with this generation, and shall condemn it: ^a because they repented at the preaching of Jonas; and behold, a greater than Jonas is here.

42 ^p The queen of the south shall rise up in the judgement with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon is here.

43 ^q When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.

44 Then he saith, I will return into my house from whence I came out; and when he is come he findeth it empty, swept, and garnished.

45 Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: ^r and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.

46 ¶ While he yet talked to the people, ^s behold, his mother and his brethren stood without, desiring to speak with him.

47 Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.

48 But he answered and said unto him that told him, Who is my mother? and who are my brethren?

49 And he stretched forth his hand towards his disciples, and said, Behold my mother, and my brethren.

50 For whosoever shall do the will of my Father, which is in heaven, the same is my brother, and sister, and mother.

C H A P. XIII.

3 The parable of the sower and the seed: 18 the exposition of it. 24 The parable of the tares, 31 of the mustard-seed, 33 of the leaven, 44 of the hidden treasure, 45 of the pearl, 47 of the draw-net cast into the sea: 53 and how Christ is contemned of his own country-men.

THE same day went Jesus out of the house, ^a and sat by the sea side.

2 And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore.

3 And he spake many things unto them in parables, saying, ^b Behold, a sower went forth to sow;

4 And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up:

5 Some fell upon stony places where they had not much earth: and forthwith they sprung up, because they had no deepness of earth:

6 And when the sun was up, they were scorched; and because they had not root, they withered away.

7 And some fell among thorns; and the thorns sprung up and choked them.

8 But other fell into good ground, and brought forth fruit, some an hundred-fold, some sixty-fold, some thirty-fold.

9 Who hath ears to hear, let him hear.

10 And the disciples came, and said unto him, Why speakest thou unto them in parables?

11 He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

12 ^c For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away, even that he hath.

13 Therefore speak I to them in parables: because they seeing, see not; and hearing, they hear not, neither do they understand.

14 And in them is fulfilled the prophecy of Esaias, which saith, ^d By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive.

15 For this peoples heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.

16 But blessed are your eyes, for they see: and your ears, for they hear.

17 For verily I say unto you, ^e that many prophets and righteous men have desired to see *those things* which ye see, and have not seen *them*; and to hear *those things* which ye hear, and have not heard *them*.

18 ¶ Hear ye therefore the parable of the sower.

19 When any one heareth the word of the kingdom, and understandeth it not, *then* cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side.

20 But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it;

21 Yet hath he no root in himself, but dureth for a while: for when tribulation, or persecution ariseth because of the word, by and by he is offended.

22 He also that received seed among the thorns, is he that heareth the word; and the care of this world, and the deceitfulness of riches choke the word, and he becometh unfruitful.

23 But he that received seed into the good ground, is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundred-fold, some sixty, some thirty.

24 ¶ Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field:

25 But while men slept, the enemy came and sowed tares among the wheat, and went his way.

26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

27 So

Anno Domini 31.

Chap. 25.

Isai. 6. 9.
Mark 4. 12.
Luke 8. 10.
John 12. 40.
Acts 28. 26.
Rom. 11. 8.

Luke 10. 24.

Anno Domini 31. 27 So the servants of the householder came, and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

29 But he said, Nay; lest, while ye gather up the tares, ye root up also the wheat with them.

30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

† Mark 4. 30. Luke 13. 19. 31 ¶ Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard-seed, which a man took and sowed in his field:

32 Which indeed is the least of all seeds: but, when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

‡ Luke 13. 20. 33 ¶ Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took and hid in three † measures of meal, till the whole was leavened.

34 ¶ All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them:

35 That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.

36 Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.

37 He answered and said unto them, He that soweth the good seed, is the Son of man;

38 The field is the world; the good seed are the children of the kingdom, but the tares are the children of the wicked one;

39 The enemy that sowed them, is the devil; the harvest is the end of the world; and the reapers are the angels.

40 As therefore the tares are gathered and burnt in the fire; so shall it be in the end of this world.

41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;

42 And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

43 Then shall the righteous shine forth as the sun in the kingdom of their father. Who hath ears to hear, let him hear.

44 ¶ Again, the kingdom of heaven is like unto treasure hid in a field: the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

45 ¶ Again, the kingdom of heaven is like unto a merchant-man seeking goodly pearls:

46 Who, when he had found one pearl of great price, went and sold all that he had, and bought it.

Anno Domini 31. 47 ¶ Again, the kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind:

48 Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

49 So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just,

50 And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

51 Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord.

52 Then said he unto them, Therefore every scribe which is instructed unto the kingdom of heaven, is like unto a man that is an householder, which bringeth forth out of his treasure things new and old.

53 ¶ And it came to pass, that when Jesus had finished these parables, he departed thence.

54 ¶ And when he was come into his own country, he taught them in their synagogue, infomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works?

55 ¶ Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas?

56 And his sisters, are they not all with us? whence then hath this man all these things?

57 And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house.

58 And he did not many mighty works there, because of their unbelief.

CHAP. XIV.

1 Herod's opinion of Christ. 3 Wherefore John Baptist was beheaded. 13 Jesus departeth into a desert place: 15 where he feedeth five thousand men with five loaves and two fishes. 22 He walketh on the sea to his disciples: 34 and landing at Genesareth, healeth the sick by the touch of the hem of his garment.

At that time Herod the Tetrarch heard of the fame of Jesus,

2 And said unto his servants, This is John the Baptist: he is risen from the dead, and therefore mighty works do shew forth themselves in him.

3 ¶ For Herod had laid hold on John, and bound him, and put him in prison for Herodias' sake, his brother Philip's wife.

4 For John said unto him, It is not lawful for thee to have her.

5 And when he would have put him to death, he feared the multitude, because they counted him as a prophet.

6 But when Herod's birth-day was kept, the daughter of Herodias danced before them, and pleased Herod.

7 Whereupon he promised with an oath, to give her whatsoever she would ask.

8 And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger.

9 And

† Mark 4. 30. Luke 13. 19.

‡ Luke 13. 20. † The word in the Greek is, a measure containing about a peck and a half, wanting little more than a pint.

¶ Mark 4. 33. ¶ Psal. 78. 2.

¶ Joel 3. 23. Rev. 14. 15.

¶ Or, scandal.

¶ Dan. 12. 3.

Anno Domini 31.

¶ Mark 6. 1. Luke 4. 16.

¶ John 6. 42.

¶ Mark 6. 4. Luke 4. 24.

John 4. 44.

Anno Domini 32.

Beginning. ¶ Mark 6. 14.

¶ Luke 9. 7. A. D. 30.

¶ Or, wrought by him.

¶ Luke 3. 19. 20.

¶ Lev. 18. 16. & 20. 21.

¶ Chap. 21. 26.

Anno
Domini
32.

9 And the king was sorry : nevertheless for the oath's sake, and them which sat with him at meat, he commanded it to be given her.

10 And he sent, and beheaded John in the prison.

11 And his head was brought in a charger, and given to the damsel : and she brought it to her mother.

12 And his disciples came, and took up the body, and buried it, and went and told Jesus.

A. D. 31.
Mark 6.
32.
Luke 9.
10.

13 ¶ When Jesus heard of it, he departed thence by ship into a desert place, apart : and when the people had heard thereof, they followed him on foot out of the cities.

14 And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.

Mark 6.
35.
John 6. 5.

15 ¶ And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past : send the multitude away, that they may go into the villages, and buy themselves victuals.

16 But Jesus said unto them, They need not depart ; give ye them to eat.

17 And they say unto him, We have here but five loaves, and two fishes.

18 He said, Bring them hither to me.

19 And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude.

20 And they did all eat, and were filled : and they took up of the fragments that remained twelve baskets full.

21 And they that had eaten were about five thousand men, beside women and children.

22 ¶ And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away.

Mark 6.
46.
John 6.
16.

23 ¶ And when he had sent the multitudes away, he went up into a mountain apart to pray : and when the evening was come, he was there alone.

24 But the ship was now in the midst of the sea, tossed with waves : for the wind was contrary.

25 And in the fourth watch of the night, Jesus went unto them, walking on the sea.

26 And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit : and they cried out for fear.

27 But straightway Jesus spake unto them, saying, Be of good cheer : it is I ; be not afraid.

28 And Peter answered him, and said, Lord, if it be thou, bid me come unto thee on the water.

29 And he said, Come. And when Peter was come down out of the ship, he walked on the water to go to Jesus.

¶ Or,
Strong.

30 But when he saw the wind ¶ boisterous, he was afraid ; and beginning to sink, he cried, saying, Lord, save me.

31 And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt ?

b

32 And when they were come into the ship, the wind ceased.

Anno
Domini
32.

33 Then they that were in the ship came, and worshipped him, saying, Of a truth thou art the Son of God.

34 ¶ And when they were gone over, they came into the land of Genesareth.

Mark 6.
51.

35 And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased ;

36 And besought him, that they might only touch the hem of his garment : and as many as touched were made perfectly whole.

CHAP. XV.

3 Christ reproveth the scribes and Pharisees, for transgressing God's commandments through their own traditions ; 11 teacheth how that which goeth into the mouth, doth not defile a man : 21 He healeth the daughter of the woman of Canaan, 30 and other great multitudes : 32 and with seven loaves, and a few little fishes, feedeth four thousand men, besides women and children.

THEN came to Jesus scribes and Pharisees, which were of Jerusalem, saying,

Mark 7.
1.

2 Why do thy disciples transgress the tradition of the elders ? for they wash not their hands when they eat bread.

3 But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition ?

4 For God commanded, saying, Honour thy father and mother : and, He that curseth father or mother, let him die the death.

Exod. 20.
12.
Deut. 5.

5 But ye say, Whosoever shall say to his father or his mother, It is a gift by whatsoever thou mightest be profited by me,

Exod. 21.
17.
Lev. 20. 9.

6 And honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition.

Prov. 20.
20.
Mark 7.
11, 12.

7 Ye hypocrites, well did Esaias prophesy of you, saying,

8 This people draweth nigh unto me with their mouth, and honoureth me with their lips ; but their heart is far from me :

Isai. 29.
13.

9 But in vain they do worship me, teaching for doctrines the commandments of men.

10 ¶ And he called the multitude, and said unto them, Hear, and understand.

Mark 7.
14.

11 Not that which goeth into the mouth defileth a man : but that which cometh out of the mouth, this defileth a man.

12 Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended after they heard this saying ?

13 But he answered and said, Every plant which my heavenly Father hath not planted, shall be rooted up.

John 15.
2.

14 Let them alone : they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

Luke 6.
39.

15 Then answered Peter and said unto him, Declare unto us this parable.

Mark 7.
37.

16 And

Anno Domini 32. 16 And Jesus said, Are ye also yet without understanding?
17 Do not ye yet understand, that whatsoever cometh in at the mouth, goeth into the belly, and is cast out into the draught?
18 But those things which proceed out of the mouth, come forth from the heart, and they defile the man.
19^k For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.
20 These are the things which defile a man: but to eat with unwashen hands, defileth not a man.
1 Mark 7. 21 ¶ Then Jesus went thence, and departed into the coasts of Tyre and Sidon.
22 And behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou son of David: my daughter is grievously vexed with a devil.
23 But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us.
m Chap. 10. 24 But he answered and said, I am not sent, but unto the lost sheep of the house of Israel.
6. 25 Then came she and worshipped him, saying, Lord, help me.
26 But he answered and said, It is not meet to take the childrens bread, and to cast it to dogs.
27 And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters table.
28 Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.
29^a And Jesus departed from thence, and came nigh unto the sea of Galilee; and went up into a mountain, and sat down there.
• Ifai. 35. 30^o And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them:
5. 6. 31 Inasmuch that the multitude wondered when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.
p Mark 8. 32 ¶ Then Jesus called his disciples unto him, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.
33 And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude?
34 And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes.
35 And he commanded the multitude to sit down on the ground.
36 And he took the seven loaves and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude.
37 And they did all eat, and were filled: and they took up of the broken meat that was left, seven baskets full.

38 And they that did eat were four thousand men, besides women and children.
39 And he sent away the multitude, and took ship, and came into the coasts of Magdala.

C H A P. XVI.

1 The Pharisees require a sign. 6 Jesus warneth his disciples of the leaven of the Pharisees and Sadducees. 13 The peoples opinion of Christ, 16 and Peter's confession of him. 21 Jesus foretelleth his death, 23 reproving Peter for dissuading him from it. 24 And admonisheth those that will follow him, to bear the cross.

THE^a Pharisees also and the Sadducees came, and tempting, desired him that he would shew them a sign from heaven.

2 He answered and said unto them, When it is evening, ye say, It will be fair weather: for the sky is red.

3 And in the morning, It will be foul weather to-day: for the sky is red and lowring. O ye hypocrites, ye can discern the face of the sky, but can ye not discern the signs of the times?

4 A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed.

5 And when his disciples were come to the other side, they had forgotten to take bread.

6 ¶ Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees.

7 And they reasoned among themselves, saying, It is because we have taken no bread.

8 Which when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread?

9^b Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up?

10^c Neither the seven loaves of the four thousand, and how many baskets ye took up?

11 How is it that ye do not understand, that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?

12 Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

13 ¶ When Jesus came into the coasts of Cæsarea Philippi, he asked his disciples, saying,

Whom do men say that I, the Son of man, am?

14 And they said, Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets.

15 He saith unto them, But whom say ye that I am?

16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

17 And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

18 And

Anno Domini 32.

a Mark 8. 11. Luke 12. 54.

b Chap. 14. 17.

c Chap. 15. 34.

d Mark 8. 27. Luke 9. 18.

e John 6. 69.

Anno
Domini
32.

John 1.

42.

John 20.

23.

18 And I say also unto thee, that ^f thou art Peter, and upon this rock I will build my church : and the gates of hell shall not prevail against it.

19 ^g And I will give unto thee the keys of the kingdom of heaven : and whatsoever thou shalt bind on earth, shall be bound in heaven ; and whatsoever thou shalt loose on earth, shall be loosed in heaven.

20 Then charged he his disciples that they should tell no man that he was Jesus the Christ.

21 ¶ From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders, and chief priests, and scribes, and be killed, and be raised again the third day.

22 Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord : this shall not be unto thee.

23 But he turned, and said unto Peter, Get thee behind me, Satan ; thou art an offence unto me : for thou savourest not the things that be of God, but those that be of men.

Chap. 10.

38.

Mark 8.

34.

24 ¶ ^h Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.

25 For whosoever will save his life, shall lose it : and whosoever will lose his life for my sake, shall find it.

26 For what is a man profited, if he shall gain the whole world, and lose his own soul ? or what shall a man give in exchange for his soul ?

Psal. 62.

12.

Rom. 2. 6.

Mark 9.

1.

Luke 9. 27.

27 For the Son of man shall come in the glory of his Father, with his angels ; and then he shall reward every man according to his works.

28 Verily I say unto you, ^k There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

C H A P. XVII.

1 *The transfiguration of Christ : 14 He healeth the lunatick, 22 foretelleth his own passion, 24 and payeth tribute.*

Mark 9.

2.

Luke 9. 28.

AND ^a after six days, Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart,

2 And was transfigured before them : and his face did shine as the sun, and his raiment was white as the light.

3 And behold, there appeared unto them Moses and Elias talking with him.

4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here : if thou wilt, let us make here three tabernacles ; one for thee, and one for Moses, and one for Elias.

2 Pet. 1.

17.

5 ^b While he yet spake, behold, a bright cloud overshadowed them : and behold, a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased : hear ye him.

6 And when the disciples heard it, they fell on their face, and were sore afraid.

7 And Jesus came and touched them, and said, Arise, and be not afraid.

8 And when they had lifted up their eyes, they saw no man, save Jesus only.

Anno
Domini
32.

9 And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.

10 And his disciples asked him, saying, ^c Why then say the scribes, that Elias must first come ?

Chap. 11.

14.

Mark 9.

11.

11 And Jesus answered and said unto them, Elias truly shall first come, and restore all things :

12 But I say unto you, that Elias is come already, and they knew him not, but have done unto him whatsoever they listed : likewise shall also the Son of man suffer of them.

13 Then the disciples understood that he spake unto them of John the Baptist.

14 ¶ ^d And when they were come to the multitude, there came to him a certain man kneeling down to him, and saying,

Mark 9.

17.

Luke 9.

38.

15 Lord, have mercy on my son ; for he is lunatick, and sore vexed : for oft-times he falleth into the fire, and oft into the water.

16 And I brought him to thy disciples, and they could not cure him.

17 Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you ? how long shall I suffer you ? bring him hither to me.

18 And Jesus rebuked the devil, and he departed out of him : and the child was cured from that very hour.

19 Then came the disciples to Jesus apart, and said, Why could not we cast him out ?

20 And Jesus said unto them, Because of your unbelief : for verily I say unto you, ^e If ye have faith as a grain of mustard-seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove ; and nothing shall be impossible unto you.

Luke 17.

6.

21 Howbeit, this kind goeth not out, but by prayer and fasting.

22 ¶ ^f And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men :

Chap. 20.

17.

Mark 9.

31.

Luke 9.

44.

23 And they shall kill him, and the third day he shall be raised again : and they were exceeding sorry.

24 ¶ And when they were come to Capernaum, they that received ^g tribute-money, came to Peter, and said, Doth not your Master pay tribute ?

25 He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon ? of whom do the kings of the earth take custom or tribute ? of their own children, or of strangers ?

26 Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free.

Or, a

stater.

It is half an

ounce of

silver, in

value two

shillings six-

pence, af-

ter five

shillings the

ounce.

27 Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up ; and when thou hast opened his mouth, thou shalt find ^h a piece of money : that take, and give unto them for me and thee.

B

C H A P.

CHAP. XVIII.

1 *Chriſt warneth his diſciples to be humble and harmleſſe, 7 to avoid offences, and not to deſpiſe the little ones: 15 teacheth how we are to deal with our brethren when they offend us, 21 and how oft to forgive them; 23 which he ſetteth forth by a parable of the king, that took account of his ſervants, 32 and puniſhed him who ſhewed no mercy to his fellow.*

Anno
Domini
32.

Mark 9.
33.
Luke 9. 46.
Chap. 19.
14.
1 Cor. 14.
20.

AT the ſame time came the diſciples unto Jeſus, ſaying, Who is the greateſt in the kingdom of heaven?

2 And Jeſus called a little child unto him, and ſet him in the miſt of them,

3 And ſaid, Verily I ſay unto you, ^b Except ye be converted, and become as little children, ye ſhall not enter into the kingdom of heaven.

4 Whoſoever therefore ſhall humble himſelf as this little child, the ſame is greateſt in the kingdom of heaven.

5 And whoſo ſhall receive one ſuch little child in my name, receiveth me.

Mark 9.
42.
Luke 17.
1, 2.

6 ^c But whoſo ſhall offend one of theſe little ones which believe in me, it were better for him that a millſtone were hanged about his neck, and that he were drowned in the depth of the ſea.

7 ¶ Woe unto the world becauſe of offences: for it muſt needs be that offences come; but woe to that man by whom the offence cometh.

Chap. 5.
30.
Mark 9.
45.

8 ^d Wherefore, if thy hand or thy foot offend thee, cut them off, and caſt them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet, to be caſt into everlaſting fire.

9 And if thine eye offend thee, pluck it out, and caſt it from thee: it is better for thee to enter into life with one eye, rather than having two eyes, to be caſt into hell-fire.

10 Take heed that ye deſpiſe not one of theſe little ones: for I ſay unto you, that in heaven their angels do always behold the face of my Father which is in heaven.

Luke 19.
30.

11 ^e For the Son of man is come to ſave that which was loſt.

Luke 15.
4.

12 ^f How think ye? if a man have an hundred ſheep, and one of them be gone aſtray, doth he not leave the ninety and nine, and goeth into the mountains, and ſeeketh that which is gone aſtray?

13 And if ſo be that he find it, verily I ſay unto you, he rejoiceth more of that ſheep, than of the ninety and nine which went not aſtray.

Lev. 19.
17.
Luke 17.
3.

14 Even ſo it is not the will of your Father which is in heaven, that one of theſe little ones ſhould periſh.

Deut. 19.
15.
John 8. 17.
1 Cor. 13.
1.

15 ¶ Moreover, ^g if thy brother ſhall trefpaſs againſt thee, go and tell him his fault between thee and him alone: if he ſhall hear thee, thou haſt gained thy brother.

Hebr. 10.
18.

16 But if he will not hear thee, then take with thee one or two more, that in ^h the mouth

of two or three witneſſes every word may be eſtabliſhed.

Anno
Domini
32.

17 And if he ſhall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an ⁱ heathen man and a publican.

1 Cor. 5.
9.
2 Theſ. 3.
14.
John 20.
23.

18 Verily I ſay unto you, ^k Whatſoever ye ſhall bind on earth, ſhall be bound in heaven: and whatſoever ye ſhall looſe on earth, ſhall be looſed in heaven.

1 Cor. 5. 4.

19 Again I ſay unto you, That if two of you ſhall agree on earth, as touching any thing that they ſhall aſk, it ſhall be done for them of my Father which is in heaven.

20 For where two or three are gathered together in my name, there am I in the miſt of them.

21 ¶ Then came Peter to him, and ſaid, Lord, how oft ſhall my brother ſin againſt me, and I forgive him? ^l till ſeven times?

1 Luke 17.

22 Jeſus ſaith unto him, I ſay not unto thee, Until ſeven times: but, Until ſeventy times ſeven.

23 ¶ Therefore is the kingdom of heaven likened unto a certain king which would take account of his ſervants.

24 And when he had begun to reckon, one was brought unto him which owed him ten thouſand ^m talents.

A talent
is 750 ounces
of ſilver,
which, after
five ſhillings
the ounce, is
187 pounds
and 10 ſhil-
lings.

25 But forasmuch as he had not to pay, his lord commanded him to be ſold, and his wife and children, and all that he had, and payment to be made.

26 The ſervant therefore fell down, and ⁿ worſhipped him, ſaying, Lord, have patience with me, and I will pay thee all.

27 Then the lord of that ſervant was moved with compaſſion, and looſed him, and forgave him the debt.

Or,
beſought
him.

28 But the ſame ſervant went out, and found one of his fellow-ſervants, which owed him an hundred ^o pence: and he laid hands on him, and took him by the throat, ſaying, Pay me that thou oweſt.

The Ro-
man penny
is the eighth
part of an
ounce,
which, after
five ſhil-
lings the
ounce, is
ſeven pence
half penny.

29 And his fellow-ſervant fell down at his feet, and beſought him, ſaying, Have patience with me, and I will pay thee all.

30 And he would not: but went and caſt him into priſon, till he ſhould pay the debt.

31 So when his fellow-ſervants ſaw what was done, they were very ſorry, and came and told unto their lord all that was done.

32 Then his lord, after that he had called him, ſaid unto him, O thou wicked ſervant, I forgave thee all that debt, becauſe thou deſiredſt me:

33 Shouldeſt not thou alſo have had compaſſion on thy fellow-ſervant, even as I had pity on thee?

34 And his lord was wroth, and delivered him to the tormentors, till he ſhould pay all that was due unto him.

35 So likewiſe ſhall my heavenly Father do alſo unto you, if ye from your hearts forgive not every one his brother their trefpaſſes.

CHAP.

C H A P. XIX.

2 *Christ healeth the sick*: 3 *answereth the Pharisees concerning divorcement*: 10 *sheweth when marriage is necessary*: 13 *receiveth little children*: 16 *instructeth the young man how to attain eternal life*, 20 *and how to be perfect*: 23 *telleth his disciples how hard it is for a rich man to enter into the kingdom of God*: 27 *and promiseth reward to those that forsake any thing to follow him*.

Anno Domini 33.
a Mark 10. 1. AND it came to pass, ^a that when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judea, beyond Jordan:

2 And great multitudes followed him, and he healed them there.

3 ¶ The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?

4 And he answered and said unto them, Have ye not read, ^b that he which made *them* at the beginning, made them male and female?

5 And said, ^c For this *cause* shall a man leave father and mother, and shall cleave to his wife: and ^d they twain shall be one flesh.

6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

7 They say unto him, ^e Why did Moses then command to give a writing of divorcement, and to put her away?

8 He saith unto them, Moses, because of the hardness of your hearts, suffered you to put away your wives: but from the beginning it was not so.

9 ^f And I say unto you, Whosoever shall put away his wife, except *it be* for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away, doth commit adultery.

10 ¶ His disciples say unto him, If the case of the man be so with *his* wife, it is not good to marry.

11 But he said unto them, All men cannot receive this saying; save *they* to whom it is given.

12 For there are some eunuchs, which were so born from *their* mothers womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive *it*, let him receive *it*.

13 ¶ ^g Then were there brought unto him little children, that he should put *his* hands on them, and pray: and the disciples rebuked them.

14 But Jesus said, Suffer little children, and forbid them not to come unto me: for of such is the kingdom of heaven.

15 And he laid *his* hands on them, and departed thence.

16 ¶ ^h And behold, one came and said unto him, Good Master, what good thing shall I do that I may have eternal life?

17 And he said unto him, Why callest thou me good? *there is none good but one, that is*

God: but if thou wilt enter into life, keep the commandments. Anno Domini 33.

18 He saith unto him, Which? Jesus said, ⁱ Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, ^j Exod. 20. 13.

19 Honour thy father and *thy* mother: and, Thou shalt love thy neighbour as thyself.

20 The young man saith unto him, All these things have I kept from my youth up: what lack I yet?

21 Jesus said unto him, If thou wilt be perfect, go *and* sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come *and* follow me.

22 But when the young man heard that saying, he went away sorrowful: for he had great possessions.

23 ¶ Then said Jesus unto his disciples, Verily I say unto you, that a rich man shall hardly enter into the kingdom of heaven.

24 And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

25 When his disciples heard *it*, they were exceedingly amazed, saying, Who then can be saved?

26 But Jesus beheld *them*, and said unto them, With men this is impossible, but with God all things are possible.

27 ¶ ^k Then answered Peter, and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore? ^k Mark 10. 28. Luke 18. 28.

28 And Jesus said unto them, Verily I say unto you, that ye ^l which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ^l ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. ^l Luke 22. 30.

29 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my name's sake, shall receive an hundred-fold, and shall inherit everlasting life.

30 ^m But many *that are* first shall be last, and the last *shall be* first.

C H A P. XX.

1 *Christ, by the similitude of the labourers in the vineyard, sheweth that God is debtor unto no man*; 17 *foretelleth his passion*; 20 *by answering the mother of Zebedee's children, teacheth his disciples to be lowly*; 30 *and giveth two blind men their sight*.

FOR the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard:

2 And when he had agreed with the labourers for a penny a day, he sent them into his vineyard.

3 And he went out about the third hour, and saw others standing idle in the market-place,

4 And said unto them, Go ye also into the vineyard; and whatsoever is right, I will give you. And they went their way.

B 2

5 Again

¶ The Roman penny is the eighth part of an ounce, which, after five shillings the ounce, is seven pence half-penny.

Anno Domini 33. 5 Again he went out about the sixth and ninth hour, and did likewise.

6 And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?

7 They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, *that* shall ye receive.

8 So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them *their* hire, beginning from the last unto the first.

9 And when they came that *were hired* about the eleventh hour, they received every man a penny.

10 But when the first came, they supposed that they should have received more; and they likewise received every man a penny.

11 And when they had received *it*, they murmured against the good-man of the house,

|| Or, have continued one hour only. 12 Saying, These last || have wrought *but* one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.

13 But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny?

14 Take *that* thine *is*, and go thy way: I will give unto this last, even as unto thee.

15 Is it not lawful for me to do what I will with mine own? is thine eye evil because I am good?

^a Chap. 19. 30. 16 ^a So the last shall be first, and the first last: for many be called, but few chosen.

^b Mark 10. 51. Luke 18. 31. 17 ¶ ^b And Jesus going up to Jerusalem, took the twelve disciples apart in the way, and said unto them,

18 Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests, and unto the scribes, and they shall condemn him to death,

^c John 18. 32. 19 ^c And shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again.

^d Mark 10. 35. 20 ¶ ^d Then came to him the mother of Zebedee's children, with her sons, worshipping him, and desiring a certain thing of him.

21 And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left in thy kingdom.

22 But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able.

23 And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but *it shall be given to them* for whom it is prepared of my Father.

24 And when the ten heard *it*, they were moved with indignation against the two brethren.

25 But Jesus called them unto him, and said, ^e Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.

26 But it shall not be so among you: but whosoever will be great among you, let him be your minister;

27 And whosoever will be chief among you, let him be your servant:

28 Even as the ^f Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

29 ^g And as they departed from Jericho, a great multitude followed him.

30 ¶ And behold, two blind men sitting by the way-side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, *thou* son of David.

31 And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, *thou* son of David.

32 And Jesus stood still, and called them, and said, What will ye that I shall do unto you?

33 They say unto him, Lord, that our eyes may be opened.

34 So Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed him.

C H A P. XXI.

¹ Christ rideth into Jerusalem upon an ass, ¹² driveth the buyers and sellers out of the temple, ¹⁷ curseth the fig-tree, ²³ putteth to silence the priests and elders, ²⁸ and rebuketh them by the similitude of the two sons, ³³ and the husbandmen who slew such as were sent unto them.

AND ^a when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples,

2 Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me.

3 And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them.

4 All this was done, that it might be fulfilled which was spoken by the prophet, saying,

5 ^b Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.

6 ^c And the disciples went, and did as Jesus commanded them,

7 And brought the ass and the colt, and put on them their clothes, and they set him thereon.

8 And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way.

9 And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: blessed is he that cometh in the name of the Lord: Hosanna in the highest.

10 ^d And when he was come into Jerusalem, all the city was moved, saying, Who is this?

11 And John 2. 13.

Anno Domini 33.

^e Luke 22. 25.

^f Phil. 2. 7.

^g Mark 10. 46.

Luke 18. 35.

^a Mark 11. 1.

Luke 19. 29.

^b Isai. 62. 11.

Zech. 9. 9.

John 12. 15.

^c Mark 11. 2.

^d Mark 11. 15.

Luke 19. 45.

John 2. 13.

Anno
Domini
33.

11 And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

12 ¶ And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves,

^e Isai. 56.

13 And said unto them, It is written, ^e My house shall be called the house of prayer, ^f but ye have made it a den of thieves.

^f Jer. 7. 11.

Mark 11.

14 And the blind and the lame came to him in the temple; and he healed them.

17.

Luke 19.

46.

15 And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the son of David; they were sore displeased,

16 And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea: Have ye never read, ^g Out of the mouth of babes and sucklings thou hast perfected praise?

^g Psal. 8. 2.

17 ¶ And he left them, and went out of the city into Bethany, and he lodged there.

18 Now in the morning as he returned into the city, he hungred.

^h Mark 11.

13.

19 ^h And when he saw a fig-tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig-tree withered away.

20 And when the disciples saw it, they marvelled, saying, How soon is the fig-tree withered away!

21 Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this *which is done* to the fig-tree, but also, if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.

22 And all things whatsoever ye shall ask in prayer, believing, ye shall receive.

ⁱ Mark 11.

27.

Luke 20. 1.

23 ¶ And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority?

24 And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things.

25 The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him?

26 But if we shall say, Of men; we fear the people: ^k for all hold John as a prophet.

^k Chap.

14. 5.

27 And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.

28 ¶ But what think ye? A certain man had two sons, and he came to the first, and said, Son, go work in my vineyard.

29 He answered and said, I will not; but afterward he repented, and went.

30 And he came to the second, and said likewise. And he answered and said, I go, sir; and went not.

31 Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you.

Anno
Domini
33.

32 For ^l John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him. And ye, when ye had seen it, repented not afterward, that ye might believe him.

^l Chap. 3. 1.

33 ¶ Hear another parable; There was a certain householder ^m which planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far country.

^m Isai. 5. 1.

Jer. 2. 21.

Mark 12. 1.

Luke 20. 9.

34 And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.

35 And the husbandmen took his servants, and beat one, and killed another, and stoned another.

36 Again, he sent other servants, more than the first: and they did unto them likewise.

37 But last of all, he sent unto them his son, saying, They will reverence my son.

38 But when the husbandmen saw the son, they said among themselves, This is the heir; ⁿ come, ⁿ Chap. let us kill him, and let us seize on his inheritance.

26. 3.

39 And they caught him, and cast him out of the vineyard, and slew him.

John 11. 53.

40 When the Lord therefore of the vineyard cometh, what will he do unto those husbandmen?

41 They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.

42 Jesus saith unto them, ^o Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?

^o Psal. 118.

22.

Acts 4. 11.

43 Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

44 And whosoever ^p shall fall on this stone, shall be broken: but on whomsoever it shall fall, it will grind him to powder.

^p Isai. 8.

14, 15.

Rom. 9. 33.

1 Pet. 2. 7.

45 And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them.

46 But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

C H A P. XXII.

1 *The parable of the marriage of the king's son.*

9 *The vocation of the Gentiles.*

12 *The punishment of him that wanted the wedding-garment.*

15 *Tribute ought to be paid to Caesar.*

23 *Christ confuteth the Sadducees concerning the resurrection.*

34 *answereth the lawyer, which is the first and great commandment.*

41 *and poseth the Pharisees about the Messias.*

AND Jesus answered ^a and spake unto them again by parables, and said,

^a Luke 14.

16.

2 The kingdom of heaven is like unto a certain king, which made a marriage for his son,

Rev. 19. 9.

Anno
Domini
33.

3 And sent forth his servants to call them that were bidden to the wedding: and they would not come.

4 Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage.

5 But they made light of it, and went their ways, one to his farm, another to his merchandise:

6 And the remnant took his servants, and entreated them spitefully, and slew them.

7 But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burnt up their city.

8 Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.

9 Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.

10 So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.

11 ¶ And when the king came in to see the guests, he saw there a man which had not on a wedding-garment:

12 And he saith unto him, Friend, how camest thou in hither, not having a wedding-garment? And he was speechless.

13 Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness: there shall be weeping and gnashing of teeth.

14 ¶ For many are called, but few are chosen.

15 ¶ Then went the Pharisees, and took counsel how they might entangle him in his talk.

16 And they sent out unto him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men.

17 Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not?

18 But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites?

19 Shew me the tribute-money. And they brought unto him a penny.

20 And he saith unto them, Whose is this image and superscription?

21 They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar, the things which are Cæsar's; and unto God, the things that are God's.

22 When they had heard these words, they marvelled, and left him, and went their way.

23 ¶ The same day came to him the Sadducees, which say that there is no resurrection, and asked him,

24 Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

25 Now there were with us seven brethren: and the first, when he had married a wife, de-

ceased; and having no issue, left his wife unto his brother.

26 Likewise the second also, and the third, unto the seventh.

27 And last of all the woman died also.

28 Therefore in the resurrection, whose wife shall she be of the seven? for they all had her.

29 Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.

30 For in the resurrection they neither marry nor are given in marriage, but are as the angels of God in heaven.

31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,

32 I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.

33 And when the multitude heard this, they were astonished at his doctrine.

34 ¶ But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.

35 Then one of them, which was a lawyer, asked him a question, tempting him, and saying,

36 Master, which is the great commandment in the law?

37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

38 This is the first and great commandment.

39 And the second is like unto it, Thou shalt love thy neighbour as thyself.

40 On these two commandments hang all the law and the prophets.

41 ¶ While the Pharisees were gathered together, Jesus asked them,

42 Saying What think ye of Christ? whose son is he? They say unto him, The son of David.

43 He saith unto them, How then doth David in spirit call him Lord, saying,

44 The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?

45 If David then call him Lord, how is he his son?

46 And no man was able to answer him a word, neither durst any man, from that day forth, ask him any more questions.

CHAP. XXIII.

1 Christ admonisheth the people to follow the good doctrine, not the evil examples of the scribes and Pharisees: 5 His disciples must beware of their ambition. 13 He denounceth eight woes against their hypocrisy and blindness: 34 and prophesieth of the destruction of Jerusalem.

THEN spake Jesus to the multitude, and to his disciples,

2 Saying, The scribes and the Pharisees sit in Moses' seat:

3 All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not.

4 For

Anno
Domini
33.

Chap.
20. 16.
Mark 12.
13.
Luke 20. 20.

In value
seven pence
halfpenny;
Chap. 20. 2.
Or, in-
scription?
Rom. 13.
7.

Mark 12.
38.
Luke 20.
27.
Acts 23. 8.
Deut. 25.
9.

Exod.
3. 6.

Mark 12.
28.

Deut. 6. 5.
Luke 10.
27.

Lev. 19.
18.

Mark
12. 35.
Luke 20.
41.

Psal. 110.
1.

Anno Domini 33.
^a Luke 11. 4 ^a For they bind heavy burdens, and grievous to be borne, and lay *them* on mens shoulders; but they themselves will not move them with one of their fingers.

46.
^b Numb. 5 But all their works they do, for to be seen of men: ^b they make broad their phylacteries, and enlarge the borders of their garments,

Deut. 22. 6 ^c And love the uppermost rooms at feasts, and the chief seats in the synagogues,

12.
^c Mark 12. 7 And greetings in the markets, and to be called of men, Rabbi, Rabbi.

38, 39.
^d Luke 11. 8 ^d But be not ye called Rabbi: for one is your Master, *even* Christ; and all ye are brethren.

43.
^e James 3. 9 And call no man your father upon the earth: ^e for one is your Father which is in heaven.

1. ^e Mal. 1. 6. 10 Neither be ye called masters: for one is your Master, *even* Christ.

11 But he that is greatest among you, shall be your servant.

^f Luke 14. 11. & 13. 12 ^f And whosoever shall exalt himself, shall be abased; and he that shall humble himself, shall be exalted.

14.
^g Luke 11. 13 ¶ But ^g woe unto you, scribes and Pharisees, hypocrites; for ye shut up the kingdom of heaven against men: for ye neither go in *your-selves*, neither suffer ye them that are entering, to go in.

52.
^h Mark 12. 14 Woe unto you, scribes and Pharisees, hypocrites; ^h for ye devour widows houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.

40.
ⁱ Luke 20. 15 Woe unto you, scribes and Pharisees, hypocrites; for ye compas sea and land to make one proselyte, and when he is made, ye make him two-fold more the child of hell than yourselves.

47. 16 Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor.

17 Ye fools, and blind: for whether is greater, the gold, or the temple that sanctifieth the gold?

18 And whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is *||* guilty.

¶ Or, debtor, or, bound.
 19 Ye fools, and blind: for whether *is* greater, the gift, or the altar that sanctifieth the gift?

20 Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.

21 And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein.

22 And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

ⁱ Luke 11. 42. 23 Woe unto you, scribes and Pharisees, hypocrites; ⁱ for ye pay tithe of mint, and anise, and cummin, and have omitted the weightier matters of the law, judgement, mercy, and faith: these ought ye to have done, and not to leave the other undone.

24 Ye blind guides, which strain out a gnat, and swallow a camel.

^k Luke 11. 39. 25 Woe unto you, scribes and Pharisees, hypocrites; ^k for ye make clean the outside of the

cup, and of the platter, but within they are full of extortion and excess.

26 *Thou* blind Pharisee, cleanse first that *which* is within the cup and platter, that the outside of them may be clean also.

27 Woe unto you, scribes and Pharisees, hypocrites; for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead *mens* bones, and of all uncleanness.

28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

29 Woe unto you, scribes and Pharisees, hypocrites; because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,

30 And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

31 Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.

32 Fill ye up then the measure of your fathers.

33 Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?

34 ¶ Wherefore behold, I send unto you prophets, and wise men, and scribes; and *some* of them ye shall kill and crucify, and *some* of them shall ye scourge in your synagogues, and persecute *them* from city to city:

35 That upon you may come all the righteous blood shed upon the earth, ¹ from the blood of ¹ Gen. 4. 8. righteous Abel, unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar.

36 Verily I say unto you, all these things shall come upon this generation.

37 ^m O Jerusalem, Jerusalem, *thou* that killest the prophets, ^a and stonest them which are sent unto thee, how often would ^o I have gathered thy children together even as a hen gathereth her chickens under *her* wings, and ye would not!

38 Behold, your house is left unto you desolate.

39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

CHAP. XXIV.

¹ Christ foretelleth the destruction of the temple:

3 What and how great calamities shall be before it:

29 The signs of his coming to judgement: 36 And

because that day and hour is unknown, 42 we ought to watch like good servants, expecting every moment our master's coming.

AND ^a Jesus went out, and departed from ^a Mark 13. the temple; and his disciples came to *him* 1. for to shew him the buildings of the temple. Luke 21. 5.

2 And Jesus said unto them, See ye not all these things? verily I say unto you, ^b There ^b Luke 19. shall not be left here one stone upon another, 44. that shall not be thrown down.

Anno Domini 33. 3 ¶ And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?

4 And Jesus answered and said unto them, Take heed that no man deceive you.

5 For many shall come in my name, saying, I am Christ; and shall deceive many.

6 And ye shall hear of wars, and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet.

7 For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes in divers places.

8 All these are the beginning of sorrows.

9 ¶ Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.

10 And then shall many be offended, and shall betray one another, and shall hate one another.

11 And many false prophets shall rise, and shall deceive many.

12 And because iniquity shall abound, the love of many shall wax cold.

13 But he that shall endure unto the end, the same shall be saved.

14 And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come.

15 ¶ When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoso readeth, let him understand)

16 Then let them which be in Judea flee into the mountains.

17 Let him which is on the house-top, not come down to take any thing out of his house:

18 Neither let him which is in the field, return back to take his clothes.

19 And woe unto them that are with child, and to them that give suck in those days.

20 But pray ye that your flight be not in the winter, neither on the sabbath-day.

21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

22 And except those days should be shortened, there should no flesh be saved: but for the elects sake those days shall be shortened.

23 ¶ Then if any man shall say unto you, Lo, here is Christ, or there; believe it not.

24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders, insomuch that (if it were possible) they shall deceive the very elect.

25 Behold, I have told you before.

26 Wherefore, if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not.

27 For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.

28 ¶ For wheresoever the carcase is, there will the eagles be gathered together.

29 ¶ Immediately after the tribulation of those days, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken.

30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory.

31 ¶ And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

32 Now learn a parable of the fig-tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh:

33 So likewise ye, when ye shall see all these things, know that it is near, even at the doors.

34 Verily I say unto you, This generation shall not pass, till all these things be fulfilled.

35 ¶ Heaven and earth shall pass away, but my words shall not pass away.

36 ¶ But of that day and hour knoweth no man, no not the angels of heaven, but my Father only.

37 But as the days of Noe were, so shall also the coming of the Son of man be.

38 ¶ For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,

39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

40 ¶ Then shall two be in the field; the one shall be taken, and the other left.

41 Two women shall be grinding at the mill; the one shall be taken, and the other left.

42 ¶ Watch therefore; for ye know not what hour your Lord doth come.

43 ¶ But know this, that if the good-man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

44 Therefore be ye also ready: for in such an hour as you think not, the Son of man cometh.

45 ¶ Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season?

46 Blessed is that servant, whom his Lord, when he cometh, shall find so doing.

47 Verily I say unto you, that he shall make him ruler over all his goods.

48 But and if that evil servant shall say in his heart, My Lord delayeth his coming;

49 And shall begin to smite his fellow-servants, and to eat and drink with the drunken;

50 The Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not ware of,

Anno Domini

33.

Luke 17.

37.

Isai. 13.

10.

Ezek. 32. 7.

Joel 2. 31.

Mark 13.

24.

Luke 21.

25.

1 Rev. 1. 7.

1 Cor. 15.

52.

1 Thess. 4.

16.

Or, with a trumpet,

and a great voice.

1 Mark 13.

31.

m Gen. 7.

Luke 17.

26.

o Mark 13.

35.

p Luke 12.

39.

1 Thess. 5.

2.

Rev. 16.

15.

q Luke 12.

42.

Anno
Domini33.
|| Or, cut
him off.

51 And shall || cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.

C H A P. XXV.

1 The parable of the ten virgins, 14 and of the talents. 31 Also the description of the last judgement.

THEN shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

2 And five of them were wise, and five were foolish.

3 They that were foolish took their lamps, and took no oil with them:

4 But the wise took oil in their vessels with their lamps.

5 While the bridegroom tarried, they all slumbered and slept.

6 And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

7 Then all those virgins arose, and trimmed their lamps.

8 And the foolish said unto the wise, Give us of your oil: for our lamps are || gone out.

9 But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

10 And while they went to buy, the bridegroom came; and they that were ready, went in with him to the marriage: and the door was shut.

11 Afterward came also the other virgins, saying, Lord, Lord, open to us.

12 But he answered and said, Verily I say unto you, I know you not.

13 ^a Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

14 ^b For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods.

15 And unto one he gave five || talents, to another two, and to another one, to every man according to his several ability; and straightway took his journey.

16 Then he that had received the five talents, went and traded with the same, and made them other five talents.

17 And likewise he that had received two, he also gained other two.

18 But he that had received one, went and digged in the earth, and hid his lord's money.

19 After a long time, the lord of those servants cometh, and reckoneth with them.

20 And so he that had received five talents, came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained besides them five talents more.

21 His lord said unto him, Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

22 He also that had received two talents came, and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents besides them.

23 His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

24 Then he which had received the one talent came, and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed:

25 And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine.

26 His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed:

27 Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury.

28 Take therefore the talent from him, and gave it unto him which hath ten talents.

29 ^c For unto every one that hath shall be given, and he shall have abundance: but from him that hath not, shall be taken away, even that which he hath.

30 And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

31 ^d When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory.

32 And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

33 And he shall set the sheep on his right hand, but the goats on the left.

34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

35 ^e For I was an-hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

37 Then shall the righteous answer him, saying, Lord, when saw we thee an-hungred, and fed thee? or thirsty, and gave thee drink?

38 When saw we thee a stranger, and took thee in? or naked, and clothed thee?

39 Or when saw we thee sick, or in prison, and came unto thee?

40 And the King shall answer, and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

41 Then shall he say also unto them on the left hand, ^f Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels.

42 For

Anno
Domini
33.

^c Chap. 13.
^{12.}
Mark 4.
^{25.}
Luke 8. 18.

^d Isai. 58.
^{7.}
Ezek. 18.

^e Psal. 6.
^{8.}
Chap. 7.

^a Chap. 24.
^{42.}
Mark 13.

^b Luke 19.
^{12.}

^c A talent
is 187
pounds ten
shillings.
Chap. 18.
^{24.}

Anno Domini 33. 42 For I was an-hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: 43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

44 Then shall they also answer him, saying, Lord, when saw we thee an-hungred, or a-thirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.

46 And these shall go away into everlasting punishment: but the righteous into life eternal.

CHAP. XXVI.

1 The rulers conspire against Christ. 7 The woman anointeth his head. 14 Judas selleth him. 17 Christ eateth the passover: 26 instituteth his holy supper: 36 prayeth in the garden: 47 and being betrayed with a kiss, 57 is carried to Caiaphas, 69 and denied of Peter.

AND it came to pass, when Jesus had finished all these sayings, he said unto his disciples,

2 Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified.

3 Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas,

4 And consulted that they might take Jesus by subtilty, and kill him.

5 But they said, Not on the feast-day, lest there be an uprore among the people.

6 Now when Jesus was in Bethany, in the house of Simon the leper,

7 There came unto him a woman having an alabaster-box of very precious ointment, and poured it on his head as he sat at meat.

8 But when his disciples saw it, they had indignation, saying, To what purpose is this waste?

9 For this ointment might have been sold for much, and given to the poor.

10 When Jesus understood it, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.

11 For ye have the poor always with you; but me ye have not always.

12 For in that she hath poured this ointment on my body, she did it for my burial.

13 Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her.

14 Then one of the twelve called Judas Iscariot, went unto the chief priests,

15 And said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.

16 And from that time he sought opportunity to betray him.

17 Now the first day of the feast of unleavened bread, the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?

18 And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples.

19 And the disciples did as Jesus had appointed them; and they made ready the passover.

20 Now when the even was come, he sat down with the twelve.

21 And as they did eat, he said, Verily I say unto you, that one of you shall betray me.

22 And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?

23 And he answered and said, He that dipeth his hand with me in the dish, the same shall betray me.

24 The Son of man goeth, as it is written of him: but woe unto that man by whom the Son of man is betrayed: it had been good for that man, if he had not been born.

25 Then Judas, which betrayed him, answered, and said, Master, is it I? He said unto him, Thou hast said.

26 And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body.

27 And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it;

28 For this is my blood of the new testament which is shed for many for the remission of sins.

29 But I say unto you, I will not drink henceforth of the fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

30 And when they had sung an hymn, they went out into the mount of Olives.

31 Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.

32 But after I am risen again, I will go before you into Galilee.

33 Peter answered and said unto him, Though all men shall be offended because of thee, yet will I never be offended.

34 Jesus said unto him, Verily I say unto thee, that this night, before the cock crow, thou shalt deny me thrice.

35 Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.

36 Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.

37 And he took with him Peter, and the two sons of Zebedee, and began to be sorrowful and very heavy.

38 Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here and watch with me.

39 And

1 Dan. 12.
2 John 5.
29.

2 Mark 14.
1 Luke 22.
1 John 13. 1.
2 John 11.
47.

2 Mark 14.
3 John 11. 1.

4 Deut. 15.
11.

2 Mark 14.
10 Luke 22.
3.

Anno Domini 33.
1 Mark 14.
12 Luke 22.
7.
8 Mark 14.
18 Luke 22.
14 John 13.
21.

1 Psal. 41.

1 Cor. 11.
23, 24.
Many Greek copies have, gawethanks.

Or, psalm.
2 Mark 14.
27 John 16.
32 Zech. 13.
7 Mark
14. 28. &
16. 7.

2 John 13.
38.

2 Mark 14.
32 Luke 22.
39.

Anno Domini 33. 39 And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me : nevertheless, not as I will, but as thou wilt.

40 And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour ?

41 Watch and pray, that ye enter not into temptation : the spirit indeed is willing, but the flesh is weak.

42 He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

43 And he came and found them asleep again : for their eyes were heavy.

44 And he left them, and went away again, and prayed the third time, saying the same words.

45 Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest : behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

46 Rise, let us be going : behold, he is at hand that doth betray me.

p Mark 14. 43. Luke 22. 47. John 18. 3. 47 ¶ And while he yet spake, lo, Judas, one of the twelve came, and with him a great multitude with swords and staves from the chief priests and elders of the people.

48 Now he that betrayed him, gave them a sign, saying, Whomsoever I shall kiss, that same is he ; hold him fast.

49 And forthwith he came to Jesus, and said, Hail, Master ; and kissed him.

50 And Jesus said unto him, Friend, wherefore art thou come ? Then came they, and laid hands on Jesus, and took him.

51 And behold, one of them which were with Jesus, stretched out his hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear.

* Gen. 9. 6. Rev. 13. 10. 52 Then said Jesus unto him, Put up again thy sword into his place : for all they that take the sword, shall perish with the sword.

53 Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels ?

* Isai. 53. 10. 54 But how then shall the scriptures be fulfilled, that thus it must be ?

55 In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me ? I sat daily with you teaching in the temple, and ye laid no hold on me.

* Lam. 4. 20. 56 But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.

* Mark 14. 53. Luke 22. 54. John 18. 13. 57 ¶ And they that had laid hold on Jesus, led him away to Caiaphas the high priest, where the scribes and the elders were assembled.

58 But Peter followed him afar off, unto the high priest's palace, and went in, and sat with the servants to see the end.

59 Now the chief priests and elders, and all the counsel, sought false witness against Jesus to put him to death ;

6

60 But found none : yea, though many false witnesses came, yet found they none. At the last came two false witnesses,

61 And said, This fellow said, I am able to destroy the temple of God, and to build it in three days.

62 And the high priest arose, and said unto him, Answerest thou nothing ? what is it which these witness against thee ?

63 But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ the Son of God.

64 Jesus saith unto him, Thou hast said : nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. * Chap. 16. 27. Rom. 14. 10. 1 Thes. 4. 16.

65 Then the high priest rent his clothes, saying, He hath spoken blasphemy ; what further need have we of witnesses ? behold, now ye have heard his blasphemy.

66 What think ye ? They answered and said, He is guilty of death.

67 ¶ Then did they spit in his face, and buffeted him ; and others smote him with the palms of their hands, * Isai. 50. 6. Or, rods.

68 Saying, Prophesy unto us, thou Christ, Who is he that smote thee ?

69 ¶ Now Peter sat without in the palace : and a damsel came unto him, saying, Thou also wast with Jesus of Galilee. * Mark 14. 66. Luke 22.

70 But he denied before them all, saying, I know not what thou sayest. * John 18. 25.

71 And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth.

72 And again he denied with an oath, I do not know the man.

73 And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them ; for thy speech bewrayeth thee.

74 Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew.

75 And Peter remembered the words of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

C H A P. XXVII.

1 Christ is delivered bound to Pilate. 5 Judas hangeth himself. 19 Pilate admonished of his wife, 24 washeth his hands, 26 and looseth Barabbas. 29 Christ is crowned with thorns, 35 crucified, 40 reviled, 50 dieth, and is buried : 66 His sepulchre is sealed and watched.

WHEN the morning was come, all the chief priests and elders of the people, took counsel against Jesus to put him to death. * Mark 15. 1. Luke 22. 66.

2 And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor. * John 18. 28.

3 ¶ Then Judas, which had betrayed him, when he saw that he was condemned, repented himself,

Anno Domini 53. himself, and brought again the thirty pieces of silver to the chief priests and elders,
 4 Saying, I have sinned, in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that.
 5 And he cast down the pieces of silver in the temple, ^b and departed, and went and hanged himself.
 6 And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.
 7 And they took counsel, and bought with them the potter's field, to bury strangers in.
 8 Wherefore that field was called, ^c The field of blood, unto this day.
 9 (Then was fulfilled that which was spoken by Jeremy the prophet, saying, ^d And they took the thirty pieces of silver, the price of him that was valued, ^e whom they of the children of Israel did value;
 10 And gave them for the potter's field, as the Lord appointed me.)
 11 And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest.
 12 And when he was accused of the chief priests and elders, he answered nothing.
 13 Then saith Pilate unto him, Hearest thou not how many things they witness against thee?
 14 And he answered him to never a word, in so much that the governor marvelled greatly.
 15 ^e Now at that feast, the governor was wont to release unto the people a prisoner, whom they would.
 16 And they had then a notable prisoner, called Barabbas.
 17 Therefore, when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus, which is called Christ?
 18 (For he knew that for envy they had delivered him.)
 19 ¶ When he was set down on the judgement-seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream, because of him.
 20 ^f But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus.
 21 The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas.
 22 Pilate saith unto them, What shall I do then with Jesus, which is called Christ? They all say unto him, Let him be crucified.
 23 And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.
 24 ¶ When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it.

25 Then answered all the people, and said, His blood be on us, and on our children.

26 ¶ Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified.

27 ^g Then the soldiers of the governor took Jesus into the ^h common hall, and gathered unto him the whole band of soldiers.

28 And they stripped him, and put on him a scarlet robe.

29 ¶ And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews.

30 And they spit upon him, and took the reed, and smote him on the head.

31 And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him.

32 ^h And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross.

33 ⁱ And when they were come unto a place called Golgotha, that is to say, A place of a skull,

34 ¶ They gave him vinegar to drink, mingled with gall: and when he had tasted thereof, he would not drink.

35 And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, ^k They parted my garments among them, and upon my vesture did they cast lots.

36 And sitting down, they watched him there:

37 And set up over his head, his accusation written, THIS IS JESUS THE KING OF THE JEWS.

38 Then were there two thieves crucified with him: one on the right hand, and another on the left.

39 ¶ And they that passed by, reviled him, wagging their heads,

40 And saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross.

41 Likewise also the chief priests mocking him, with the scribes and elders, said,

42 He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him.

43 ^l He trusted in God; let him deliver him now if he will have him: for he said, I am the Son of God.

44 The thieves also which were crucified with him, cast the same in his teeth.

45 Now from the sixth hour there was darkness over all the land unto the ninth hour.

46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, ^m My God, my God, why hast thou forsaken me?

Anno Domini 33.

John 19.

1.

Or, governor's house.

Mark 15.

21.

Luke 23.

26.

John 19.

17.

Psalm 22.

18.

Psalm 22.

17, 18.

Psalm 22.

17, 18.

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Psalm 22.

17, 18.

Psalm 22.

17, 18.

Anno
Domini

33.
Psal. 69.
21.

47 Some of them that stood there, when they heard that, said, This man calleth for Elias.

48 And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink.

49 The rest said, Let be, let us see whether Elias will come to save him.

50 ¶ Jesus, when he had cried again with a loud voice, yielded up the ghost.

51 And behold, the vail of the temple was rent in twain from the top to the bottom: and the earth did quake, and the rocks rent;

52 And the graves were opened, and many bodies of the saints which slept, arose,

53 And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

54 Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

55 And many women were there (beholding afar off) which followed Jesus from Galilee, ministering unto him:

56 Among which was Mary Magdalene, and Mary the mother of James and Joseph, and the mother of Zebedee's children.

o Mark 15.

42.

Luke 23.

50.

John 19.

38.

57 ° When the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple:

58 He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered.

59 And when Joseph had taken the body, he wrapped it in a clean linen cloth,

60 And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed.

61 And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

62 ¶ Now the next day that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate,

63 Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again.

64 Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.

65 Pilate said unto them, Ye have a watch; go your way, make it as sure as ye can.

66 So they went and made the sepulchre sure, sealing the stone, and setting a watch.

C H A P. XXVIII.

1 Christ's resurrection is declared by an angel to the women: 9 He himself appeareth unto them:

11 The chief priests give the soldiers money to say that he was stolen out of his sepulchre. 16 Christ

appeareth to his disciples, 19 and sendeth them to baptize, and teach all nations.

Anno
Domini

33.
Mark 16.

IN the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene, and the other Mary, to see the sepulchre.

2 And behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

3 His countenance was like lightning, and his raiment white as snow.

4 And for fear of him the keepers did shake, and became as dead men.

5 And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.

6 He is not here: for he is risen, as he said. Come, see the place where the Lord lay.

7 And go quickly, and tell his disciples, that he is risen from the dead, and behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

8 And they departed quickly from the sepulchre, with fear and great joy; and did run to bring his disciples word.

9 ¶ And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came, and held him by the feet, and worshipped him.

10 Then said Jesus unto them, Be not afraid: go tell my brethren, that they go into Galilee, and there shall they see me.

11 ¶ Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done.

12 And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers,

13 Saying, Say ye, His disciples came by night, and stole him away while we slept.

14 And if this come to the governor's ears, we will persuade him, and secure you.

15 So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

16 ¶ Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

17 And when they saw him, they worshipped him: but some doubted.

18 And Jesus came, and spake unto them, saying, All power is given unto me in heaven and in earth.

19 ¶ Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost;

o Mark 16.

15.

20 Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world. Amen.

¶ The

¶ The Gospel according to S. M A R K.

C H A P. I.

² *The office of John the Baptist. 9 Jesus is baptized, 12 tempted: 14 He preacheth: 16 calleth Peter, Andrew, James, and John: 23 healeth one that had a devil, 29 Peter's mother-in-law, 32 many diseased persons: 41 and cleanseth the leper.*

Anno Domini 26. ending. ¹ Mal. 3. 1. **T**HE beginning of the gospel of Jesus Christ the Son of God;
² As it is written in the prophets,
³ Behold, I send my messenger before thy face, which shall prepare thy way before thee.

⁴ ^b Isai. 40. 3. ³ ^b The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

⁵ ^c Matth. 3. 1. ⁴ ^c John did baptize in the wilderness, and preach the baptism of repentance, || for the remission of sins.

⁶ ^d Matth. 3. 5. ⁵ ^d And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.

⁷ ^e Matth. 3. 4. ⁶ And John was ^e clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey;

⁸ And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.

⁹ I indeed have baptized you with water: but he shall baptize you with the Holy Ghost.

A. D. 22. ¹⁰ ^f Matth. 3. 13. ⁹ ^f And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.

¹¹ ^g Or, cloven, or, rent. ¹⁰ And straightway coming up out of the water, he saw the heavens || opened, and the Spirit like a dove descending upon him.

¹² And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased.

¹³ ^h Matth. 4. 1. ¹¹ ^h And immediately the spirit driveth him into the wilderness.

¹⁴ And he was there in the wilderness forty days tempted of Satan: and was with the wild beasts, and the angels ministered unto him.

A. D. 30. ending. ¹⁵ ⁱ Matth. 4. 12. ¹² Now after that John was put in prison, ⁱ Jesus came into Galilee, preaching the gospel of the kingdom of God,

¹⁶ And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

¹⁷ ^j Matth. 4. 13. ¹³ Now as he walked by the sea of Galilee, he saw Simon, and Andrew his brother, casting a net into the sea: for they were fishers.

¹⁸ And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.

¹⁹ And straightway they forsook their nets, and followed him.

²⁰ And when he had gone a little farther

thence, he saw James *the son* of Zebedee, and John his brother, who also were in the ship mending their nets. Anno Domini 30.

²¹ And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him.

²² ^k And they went into Capernaum; and straightway on the sabbath-day he entered into the synagogue and taught. A. D. 31. ^k Matth. 4. 13.

²³ ^l And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes. ^l Matth. 7. 28.

²⁴ ^m And there was in their synagogue a man with an unclean spirit; and he cried out, ^m Luke 4. 33.

²⁵ Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God.

²⁶ And Jesus rebuked him, saying, Hold thy peace, and come out of him.

²⁷ And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.

²⁸ And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him.

²⁹ And immediately his fame spread abroad throughout all the region round about Galilee.

³⁰ ⁿ And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John. ⁿ Matth. 8. 14.

³¹ But Simon's wife's mother lay sick of a fever; and anon they tell him of her.

³² And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.

³³ And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils.

³⁴ And all the city was gathered together at the door.

³⁵ And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils || to speak, because they knew him. ^{|| Or, to say that they knew him.}

³⁶ And in the morning, rising up a great while before day, he went out and departed into a solitary place, and there prayed.

³⁷ And Simon, and they that were with him, followed after him.

³⁸ And when they had found him, they said unto him, All men seek for thee.

³⁹ And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth.

⁴⁰ And he preached in their synagogues throughout all Galilee, and cast out devils.

⁴¹ ^o And there came a leper to him; beseeching ^o Matth. 8. 2.

Anno ing him, and kneeling down to him, and saying
Domini unto him, If thou wilt, thou canst make me
31. clean.

41 And Jesus moved with compassion, put forth his hand, and touched him, and saith unto him, I will; be thou clean.

42 And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.

43 And he straitly charged him, and forthwith sent him away;

44 And saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.

45 ^p But he went out, and began to publish it much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter.

CHAP. II.

3 *Christ healeth one sick of the palsy,* 14 *calleft Matthew from the receipt of custom,* 15 *eateth with publicans and sinners,* 18 *excuseth his disciples for not fasting,* 23 *and for plucking the ears of corn on the sabbath-day.*

^a Matth. 9. 1. **A**N D again ^a he entered into Capernaum, after some days; and it was noised that he was in the house.

2 And straightway many were gathered together, insomuch that there was no room to receive them, no not so much as about the door: and he preached the word unto them.

3 And they come unto him, bringing one sick of the palsy, which was borne of four.

4 And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay.

5 When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee.

6 But there were certain of the scribes sitting there, and reasoning in their hearts,

7 Why doth this man thus speak blasphemies? who can forgive sins but God only?

^b Job 14. 4. ^{Isai.} 43. 25. 8 And immediately, when Jesus perceived in his spirit, that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?

9 Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?

10 But that ye may know that the Son of man hath power on earth to forgive sins. He saith to the sick of the palsy,

11 I say unto thee, Arise, and take up thy bed, and go thy way into thine house.

12 And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

13 And he went forth again by the sea-side; and all the multitude resorted unto him, and he taught them.

14 ^c And as he passed by, he saw Levi the son of Alphaeus, sitting ^{||} at the receipt of custom, and said unto him, Follow me. And he arose, and followed him.

15 And it came to pass, that as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples: for there were many, and they followed him.

16 And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners?

17 When Jesus heard it, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners, to repentance.

18 ^d And the disciples of John, and of the Pharisees, used to fast: and they come, and say unto him, Why do the disciples of John, and of the Pharisees fast, but thy disciples fast not?

19 And Jesus said unto them, Can the children of the bride-chamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast.

20 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

21 No man also seweth a piece of ^{||} new cloth ^{||} Or, raw, or, unwrought. on an old garment: else the new piece that filled it up, taketh away from the old, and the rent is made worse.

22 And no man putteth new wine into old bottles, else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.

23 ^e And it came to pass, that he went through the corn-fields on the sabbath-day; and his disciples began, as they went, to pluck the ears of corn.

24 And the Pharisees said unto him, Behold, why do they on the sabbath-day that which is not lawful?

25 And he said unto them, Have ye never read what David did, when he had need, and was an-hungred, he and they that were with him?

26 How he went into the house of God in the days of Abiathar the high-priest, and did eat the shew-bread, which is not lawful to eat, but for the priests, and gave also to them which were with him?

27 And he said unto them, The sabbath was made for man, and not man for the sabbath:

28 Therefore the Son of man is Lord also of the sabbath.

CHAP. III.

1 *Christ healeth the withered hand,* 10 *and many other infirmities:* 11 *rebuketh the unclean spirits:* 13 *chooseth his twelve apostles:* 22 *convinceth the blasphemy of casting out devils by Beelzebub:* 31 *and sheweth who are his brother, sister, and mother.*

AN D ^a he entered again into the synagogue; ^a Matth. 12. 9. and there was a man there which had a withered hand.

2 And

Anno Domini 31. 2 And they watched him, whether he would heal him on the sabbath-day; that they might accuse him.

3 And he saith unto the man which had the withered hand, Stand forth.

4 And he saith unto them, Is it lawful to do good on the sabbath-days, or to do evil? to save life, or to kill? but they held their peace.

¶ Or, blind-
ness. 5 And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other.

6 And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him.

7 But Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judea,

8 And from Jerusalem, and from Idumea, and from beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him.

9 And he spake to his disciples, that a small ship should wait on him, because of the multitude, lest they should throng him.

¶ Or, rushed. 10 For he had healed many; insomuch that they pressed upon him for to touch him, as many as had plagues.

11 And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.

12 And he straitly charged them, that they should not make him known.

¶ Matth. 30. J. 13 And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him.

14 And he ordained twelve, that they should be with him, and that he might send them forth to preach,

15 And to have power to heal sicknesses, and to cast out devils.

16 And Simon he surnamed Peter,

17 And James the son of Zebedee, and John the brother of James (and he surnamed them Boanerges, which is, The sons of thunder)

18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and Thaddeus, and Simon the Canaanite,

¶ Or, some. 19 And Judas Iscariot, which also betrayed him: and they went into an house.

20 And the multitude cometh together again, so that they could not so much as eat bread.

¶ Or, kinsmen. 21 And when his friends heard of it, they went out to lay hold on him: for they said, He is beside himself.

¶ Matth. 34. 22 ¶ And the scribes which came down from Jerusalem, said, He hath Beelzebub, and by the prince of the devils casteth he out devils.

23 And he called them unto him, and said unto them in parables, How can Satan cast out Satan?

24 And if a kingdom be divided against itself, that kingdom cannot stand.

25 And if a house be divided against itself, that house cannot stand.

26 And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.

27 No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house.

28 ¶ Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: 12. 31.

29 But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation:

30 Because they said, He hath an unclean spirit.

31 ¶ There came then his brethren and his mother, and standing without, sent unto him, calling him. 12. 46.

32 And the multitude sat about him, and they said unto him, Behold, thy mother, and thy brethren without seek for thee.

33 And he answered them, saying, Who is my mother, or my brethren?

34 And he looked round about on them which sat about him, and said, Behold my mother and my brethren.

35 For whosoever shall do the will of God, the same is my brother, and my sister, and mother.

CHAP. IV.

1 The parable of the sower, 14 and the meaning thereof. 21 We must communicate the light of our knowledge to others. 26 The parable of the seed growing secretly, 30 and of the mustard-seed. 35 Christ stilleth the tempest on the sea.

AND he began again to teach by the seaside: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea, on the land. 13. 1.

2 And he taught them many things by parables, and said unto them in his doctrine,

3 Hearken; Behold, there went out a sower to sow:

4 And it came to pass as he sowed, some fell by the way-side, and the fowls of the air came and devoured it up.

5 And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth.

6 But when the sun was up, it was scorched; and because it had no root, it withered away.

7 And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit.

8 And other fell on good ground, and did yield fruit that sprang up, and increased, and brought forth, some thirty, and some sixty, and some an hundred.

9 And he said unto them, He that hath ears to hear, let him hear.

10 And when he was alone, they that were about him, with the twelve, asked of him the parable.

11 And

Anno Domini 31. 11 And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all *these* things are done in parables:

^b Matth. 13. 14. 12 ^b That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and *their* sins should be forgiven them.

13 And he said unto them, Know ye not this parable? and how then will ye know all parables?

14 ¶ The sower soweth the word.

15 And these are they by the way-side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts.

16 And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness;

17 And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended.

18 And these are they which are sown among thorns; such as hear the word,

^c 1 Tim. 6. 19 And the cares of this world, ^c and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

20 And these are they which are sown on good ground; such as hear the word, and receive it, and bring forth fruit, some thirty-fold, some sixty, and some an hundred.

^d Matth. 5. 15. 21 ¶ ^d And he said unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick?

^e 22 ^e For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad.

^f Matth. 5. 15. 23 If any man have ears to hear, let him hear.

^g Matth. 10. 26. 24 And he said unto them, Take heed what ye hear: ^f With what measure ye mete, it shall be measured to you: and unto you that hear, shall more be given.

^h Matth. 13. 12. 25 ^g For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath.

26 ¶ And he said, So is the kingdom of God, as if a man should cast seed into the ground,

27 And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how.

28 For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.

¶ Or, *ripe*. 29 But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

ⁱ Matth. 13. 31. 30 ¶ And he said, ^h Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?

31 *It is* like a grain of mustard seed, which when it is sown in the earth, is less than all the seeds that be in the earth:

32 But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.

33 ⁱ And with many such parables spake he the word unto them, as they were able to hear it. ¹ Matth. 13. 34.

34 But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples.

35 ^k And the same day, when the even was come, he saith unto them, Let us pass over unto the other side. ^k Matth. 8. 23.

36 And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships.

37 And there arose a great storm of wind, and the waves beat into the ship, so that it was now full.

38 And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish?

39 And he arose, and rebuked the wind, and said unto the sea, Peace, be still: and the wind ceased, and there was a great calm.

40 And he said unto them, Why are ye so fearful? how is it that ye have no faith?

41 And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?

C H A P. V.

¹ Christ delivering the possessed of the legion of devils, 13 they enter into the swine: 25 He healeth the woman of the bloody issue, 35 and raiseth from death Jairus his daughter.

AND ^a they came over unto the other side of the sea, into the country of the Gadarenes. Anno Domini 31.

2 And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit, ^a Matth. 8. 28.

3 Who had his dwelling among the tombs, and no man could bind him, no not with chains:

4 Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him.

5 And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.

6 But when he saw Jesus afar off, he ran and worshipped him,

7 And cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not.

8 (For he said unto him, Come out of the man, thou unclean spirit)

9 And he asked him, What is thy name? And he answered, saying, My name is Legion: for we are many.

10 And he besought him much that he would not send them away out of the country.

11 Now there was there, nigh unto the mountains, a great herd of swine feeding.

C

12 And

Anno Domini 33. 12 And all the devils besought him, saying, Send us into the swine, that we may enter into them.

13 And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea (they were about two thousand) and were choked in the sea.

14 And they that fed the swine fled, and told it in the city, and in the country. And they went out to see what it was that was done.

15 And they came to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: and they were afraid.

16 And they that saw it, told them how it befel to him that was possessed with the devil, and also concerning the swine.

17 And they began to pray him to depart out of their coasts.

18 And when he was come into the ship, he that had been possessed with the devil, prayed him that he might be with him.

19 Howbeit, Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.

Anno Domini 31. 20 And he departed, and began to publish in Decapolis, how great things Jesus had done for him. And all men did marvel.

21 And when Jesus was passed over again by ship unto the other side, much people gathered unto him: and he was nigh unto the sea.

Matth. 9. 18. 22 And behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet,

23 And besought him greatly, saying, My little daughter lieth at the point of death: I pray thee come and lay thy hands on her, that she may be healed; and she shall live.

24 And Jesus went with him; and much people followed him, and thronged him.

25 And a certain woman which had an issue of blood twelve years,

26 And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse,

27 When she had heard of Jesus, came in the press behind, and touched his garment.

28 For she said, If I may touch but his clothes, I shall be whole.

29 And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague.

30 And Jesus immediately, knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes?

31 And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me?

32 And he looked round about to see her that had done this thing.

33 But the woman fearing and trembling, knowing what was done in her, came and fell

down before him, and told him all the truth.

34 And he said unto her, Daughter, thy faith had made thee whole; go in peace, and be whole of thy plague.

35 While he yet spake, there came from the ruler of the synagogue's house certain which said, Thy daughter is dead; why troublest thou the Master any further?

36 As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe.

37 And he suffered no man to follow him, save Peter and James, and John the brother of James.

38 And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.

39 And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth.

40 And they laughed him to scorn: but when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.

41 And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel (I say unto thee) arise.

42 And straightway the damsel arose, and walked: for she was of the age of twelve years. And they were astonished with a great astonishment.

43 And he charged them straitly, that no man should know it; and commanded that something should be given her to eat.

CHAP. VI.

1 Christ is contemned of his countrymen. 7 He giveth the twelve power over unclean spirits.

14 Divers opinions of Christ. 27 John Baptist is beheaded, 29 and buried. 30 The apostles return from preaching. 34 The miracle of five loaves and two fishes. 48 Christ walketh on the sea: 53 and healeth all that touch him.

AND he went out from thence, and came into his own country; and his disciples followed him.

2 And when the sabbath-day was come, he began to teach in the synagogue: and many hearing him, were astonished, saying, From whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands?

3 Is not this the carpenter, the son of Mary, the brother of James and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him.

4 But Jesus said unto them, A prophet is not without honour, but in his own country, and among his own kin, and in his own house.

5 And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them.

6 And

Anno Domini 31. 6 And he marvelled because of their unbelief. And he went round about the villages, teaching.

Matth. 9. 7 ¶ And he calleth unto him the twelve, and began to send them forth by two and two; and gave them power *over* unclean spirits;

Luke 13. 8 And commanded them that they should take nothing for *their* journey, save a staff only; no scrip, no bread, no ¶ money in *their* purse:

Matth. 10. 1. 9 But be shod with sandals; and not put on two coats.

¶ The word signifieth a piece of brasse money, in value somewhat less than a farthing, Mat. 10. 9. but here it is taken in general for money.

Matth. 10. 14. 10 And he said unto them, In what place soever ye enter into an house, there abide till ye depart from that place.

Acts 13. 51. 11 ¶ And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet, for a testimony against them. Verily I say unto you, it shall be more tolerable for Sodom and Gomorrha in the day of judgement, than for that city.

James 5. 12 And they went out, and preached that men should repent.

Matth. 14. 13. 13 And they cast out many devils, and anointed with oil many that were sick, and healed them.

Matth. 14. 1. 14 ¶ And king Herod heard of him (for his name was spread abroad) and he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him.

Luke 3. 19. 15 Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets.

A. D. 30. 16 ¶ But when Herod heard thereof, he said, It is John whom I beheaded: he is risen from the dead.

Lev. 18. 16. 17 For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her.

Or, an inward grudge. 18 For John had said unto Herod, ¶ It is not lawful for thee to have thy brother's wife.

Or, kept him, or, saved him. 19 Therefore Herodias had ¶ a quarrel against him, and would have killed him; but she could not.

A. D. 32. 20 For Herod feared John, knowing that he was a just man and an holy, and ¶ observed him; and when he heard him, he did many things, and heard him gladly.

21 And when a convenient day was come, that Herod on his birth-day made a supper to his lords, high captains, and chief estates of Galilee;

22 And when the daughter of the said Herodias came in, and danced, and pleased Herod, and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee.

23 And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom.

24 And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist.

25 And she came in straightway with haste unto the king, and asked, saying, I will that

thou give me by and by in a charger, the head of John the Baptist.

32. 26 And the king was exceeding sorry; yet for his oath's sake, and for their sakes which sat with him, he would not reject her.

27 And immediately the king sent ¶ an ¶ Or, one of his guard. executioner, and commanded his head to be brought: and he went and beheaded him in the prison,

28 And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother.

29 And when his disciples heard of it, they came and took up his corpse, and laid it in a tomb.

30 ¶ And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.

31 And he said unto them, Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat.

32 ¶ And they departed into a desert place by ship privately.

33 And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and out-went them, and came together unto him.

34 ¶ And Jesus when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things.

35 ¶ And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time is far passed:

36 Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat.

37 He answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred ¶ pennyworth of bread, and give them to eat?

38 He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes.

39 And he commanded them to make all sit down by companies upon the green grass.

40 And they sat down in ranks by hundreds, and by fifties.

41 And when he had taken the five loaves, and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples to set before them; and the two fishes divided he among them all.

42 And they did all eat, and were filled.

43 And they took up twelve baskets full of the fragments, and of the fishes.

44 And they that did eat of the loaves, were about five thousand men.

45 And straightway he constrained his disciples to get into the ship, and to go to the other side before ¶ unto Bethsaida, while he sent away the people.

¶ Or, over against Bethsaida.

Anno Domini 46 And when he had sent them away, he departed into a mountain to pray.

32. 47 And when even was come, the ship was in the midst of the sea, and he alone on the land.

24. 23. 48 And he saw them toiling in rowing; for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them.

49 But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out.

50 (For they all saw him, and were troubled.) And immediately he talked with them, and saith unto them, Be of good cheer: It is I; be not afraid.

51 And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered.

52 For they considered not the miracle of the loaves; for their heart was hardened.

Matth. 34. 34. 53 And when they had passed over, they came into the land of Gennesaret, and drew to the shore.

54 And when they were come out of the ship, straightway they knew him,

55 And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was.

56 And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch, if it were but the border of his garment: and as many as touched him, were made whole.

Or, it.

C H A P. VII.

1 The Pharisees find fault at the disciples, for eating with unwashen hands. 8 They break the commandment of God by the traditions of men. 14 Meat defileth not the man: 24 He healeth the Syrophenician woman's daughter of an unclean spirit, 31 and one that was deaf and stammered in his speech.

Matth. 35. 1. THEN came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem.

Or, common.

2 And when they saw some of his disciples eat bread with defiled (that is to say, with unwashen) hands, they found fault.

Or, diligently: in the original, with the fist: Theophylact, up to the elbow.

3 (For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders.

Sextarius is about a pint and an half.

4 And when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups and pots, and of brasen vessels and tables.)

Or, beds.

5 Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?

6 He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it

is written, This people honoureth me with their lips, but their heart is far from me.

7 Howbeit, in vain do they worship me, teaching for doctrines the commandments of men.

8 For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do.

9 And he said unto them, Full well ye reject Or, the commandment of God, that ye may keep your own tradition.

10 For Moses said, Honour thy father and thy mother: and, Whoso curseth father or mother, let him die the death:

11 But ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free.

12 And ye suffer him no more to do ought for his father or his mother;

13 Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

14 And when he had called all the people unto him, he said unto them, Harken unto me every one of you, and understand.

15 There is nothing from without a man, that entering into him, can defile him: but the things which come out of him, those are they that defile the man.

16 If any man have ears to hear, let him hear.

17 And when he was entered into the house from the people, his disciples asked him concerning the parable.

18 And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him,

19 Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?

20 And he said, That which cometh out of the man, that defileth the man.

21 For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,

22 Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness;

23 All these evil things come from within, and defile the man.

24 And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know it: but he could not be hid.

25 For a certain woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet:

26 (The woman was a Greek, a Syrophenician by nation,) and she besought him that he would cast forth the devil out of her daughter.

27 But Jesus said unto her, Let the children first be filled: for it is not meet to take the childrens bread, and to cast it unto the dogs.

28 And

Anno
Domini
32.

28 And she answered and said unto him, Yes, Lord : yet the dogs under the table eat of the childrens crumbs.

29 And he said unto her, For this saying, go thy way ; the devil is gone out of thy daughter.

30 And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

31 ¶ And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis.

32 And they bring unto him one that was deaf, and had an impediment in his speech ; and they beseech him to put his hand upon him.

33 And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue.

34 And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened.

35 And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.

36 And he charged them that they should tell no man : but the more he charged them, so much the more a great deal they published it.

37 And were beyond measure astonished, saying, He hath done all things well : he maketh both the deaf to hear, and the dumb to speak.

C H A P. VIII.

1 *Christ feedeth the people miraculously : 10 refuseth to give a sign to the Pharisees : 14 admonisheth his disciples to beware of the leaven of the Pharisees, and of the leaven of Herod : 22 giveth a blind man his sight : 27 acknowledgeth that he is the Christ, who should suffer and rise again : 34 and exhorteth to patience in persecution for the profession of the gospel.*

a Matth.
15. 32.

IN those days ^a the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them,

2 I have compassion on the multitude, because they have now been with me three days, and have nothing to eat :

3 And if I send them away fasting to their own houses, they will faint by the way : for divers of them came from far.

4 And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness ?

5 And he asked them, How many loaves have ye ? And they said, Seven.

6 And he commanded the people to sit down on the ground : and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them ; and they did set them before the people.

7 And they had a few small fishes : and he blessed, and commanded to set them also before them.

8 So they did eat, and were filled : and they took up of the broken meat that was left, seven baskets.

9 And they that had eaten were about four thousand : and he sent them away.

10 ¶ And straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha.

11 ^b And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him.

12 And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign ? verily I say unto you, There shall no sign be given to this generation.

13 And he left them, and entering into the ship again, departed to the other side.

14 ¶ ^c Now the disciples had forgotten to take bread, neither had they in the ship with them more than one loaf.

15 And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod.

16 And they reasoned among themselves, saying, It is ^d because we have no bread.

17 And when Jesus knew it, he saith unto them, Why reason ye, because ye have no bread ? perceive ye not yet, neither understand ? have ye your heart yet hardened ?

18 Having eyes, see ye not ? and having ears, hear ye not ? and do ye not remember ?

19 When I brake the five loaves among five thousand, how many baskets full of fragments took ye up ? They say unto him, Twelve.

20 And when the seven among four thousand, how many baskets full of fragments took ye up ? And they said, Seven.

21 And he said unto them, How is it that ye do not understand ?

22 ¶ And he cometh to Bethsaida ; and they bring a blind man unto him, and besought him to touch him.

23 And he took the blind man by the hand, and led him out of the town ; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought.

24 And he looked up, and said, I see men as trees, walking.

25 After that, he put his hands again upon his eyes, and made him look up : and he was restored, and saw every man clearly.

26 And he sent him away to his house, saying, Neither go into the town, nor tell it to any in the town.

27 ¶ ^e And Jesus went out, and his disciples, into the towns of Cæsarea Philippi : and by the way he asked his disciples, saying unto them, Whom do men say that I am ?

28 And they answered, John the Baptist : but some say, Elias ; and others, One of the prophets.

29 And he saith unto them, But whom say ye that I am ? And Peter answereth and saith unto him, Thou art the Christ.

30 And he charged them that they should tell no man of him.

31 And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again.

Anno Domini 32. And he spake that saying openly. And Peter took him, and began to rebuke him.

33 But when he had turned about, and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou favourest not the things that be of God, but the things that be of men.

34 ¶ And when he had called the people unto him with his disciples also, he said unto them, ¶ Whosoever will come after me, let him deny himself, and take up his cross, and follow me.

35 For whosoever will save his life, shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.

36 For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

37 Or what shall a man give in exchange for his soul?

38 ¶ Whosoever therefore shall be ashamed of me, and of my words, in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father, with the holy angels.

CHAP. IX.

2 Jesus is transfigured. 11 He instructeth his disciples concerning the coming of Elias: 14 casteth forth a dumb and deaf spirit: 30 foretelleth his death and resurrection: 33 exhorteth his disciples to humility: 38 bidding them not to prohibit such as be not against them, nor to give offence to any of the faithful.

AND he said unto them, ¶ Verily I say unto you, that there be some of them that stand here which shall not taste of death, till they have seen the kingdom of God come with power.

2 ¶ And after six days, Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them.

3 And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them.

4 And there appeared unto them Elias, with Moses: and they were talking with Jesus.

5 And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias.

6 For he wist not what to say: for they were sore afraid.

7 And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him.

8 And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves.

9 And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead.

10 And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.

11 ¶ And they asked him, saying, Why say the scribes that Elias must first come?

12 And he answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought.

13 But I say unto you, that Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

14 ¶ And when he came to his disciples, he saw a great multitude about them, and the scribes questioning with them.

15 And straightway all the people, when they beheld him, were greatly amazed, and running to him, saluted him.

16 And he asked the scribes, What question ye with them?

17 And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit;

18 And wheresoever he taketh him, he tear-eth him; and he someth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out, and they could not.

19 He answered him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me.

20 And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed, foaming.

21 And he asked his father, How long is it ago since this came unto him? And he said, Of a child.

22 And oft-times it hath cast him into the fire, and into the waters to destroy him: but if thou canst do any thing, have compassion on us, and help us.

23 Jesus said unto him, If thou canst believe, all things are possible to him that believeth.

24 And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.

25 When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.

26 And the spirit cried, and rent him sore, and came out of him: and he was as one dead; in-
somuch that many said, He is dead.

27 But Jesus took him by the hand, and lifted him up; and he arose.

28 And when he was come into the house, his disciples asked him privately, Why could not we cast him out?

29 And he said unto them, This kind can come forth by nothing, but by prayer and fasting.

30 ¶ And they departed thence, and passed through Galilee; and he would not that any man should know it.

31 For he taught his disciples, and said unto them, The Son of man is delivered into the hands

Anno Domini 32.

¶ Isai. 53.

¶ Or,

among your-
selves?

¶ Or,

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Anno Domini 32. hands of men, and they shall kill him; and after that he is killed, he shall rise the third day.
32 But they understood not that saying, and were afraid to ask him.

Matth. 18. 1. 33 ¶ And he came to Capernaum: and being in the house, he asked them, What was it that ye disputed among yourselves by the way?

34 But they held their peace: for by the way they had disputed among themselves, who should be the greatest.

35 And he sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all.

36 And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them,

37 Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me.

Luke 9. 49. 38 ¶ And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us; and we forbad him, because he followeth not us.

1 Cor. 12. 3. 39 But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me.

40 For he that is not against us, is on our part.

Matth. 10. 42. 41 ¶ For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

Matth. 18. 6. 42 ¶ And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.

Matth. 5. 29. & 18. 8. 43 ¶ And if thy hand ¶ offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched:

44 ¶ Where their worm dieth not, and the fire is not quenched.

45 And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet, to be cast into hell, into the fire that never shall be quenched:

46 Where their worm dieth not, and the fire is not quenched.

Or, cause thee to offend. 47 And if thine eye ¶ offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes, to be cast into hell-fire:

48 Where their worm dieth not, and the fire is not quenched.

Lev. 2. 13. 49 For every one shall be salted with fire, and every sacrifice shall be salted with salt.

Matth. 5. 13. 50 ¶ Salt is good: but if the salt have lost his saltiness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.

CHAP. X.

2 Christ disputeth with the Pharisees touching divorcement: 13 blesteth the children that are brought unto him: 17 resolveth a rich man how

he may inherit life everlasting: 23 telleth his disciples of the danger of riches: 28 promiseth rewards to them that forsake any thing for the gospel: 32 foretelleth his death and resurrection: 35 biddeth the two ambitious suitors to think rather of suffering with him: 46 and restoreth to Bartimeus his sight.

AND he arose from thence, and cometh into the coasts of Judea, by the farther side of Jordan: and the people resort unto him again; and, as he was wont, he taught them again.

2 ¶ And the Pharisees came to him, and asked him, Is it lawful for a man to put away his wife? tempting him.

3 And he answered and said unto them, What did Moses command you?

4 And they said, Moses suffered to write a bill of divorcement, and to put her away.

5 And Jesus answered and said unto them, For the hardness of your heart, he wrote you this precept.

6 But from the beginning of the creation, God made them male and female.

7 For this cause shall a man leave his father and mother, and cleave to his wife;

8 And they twain shall be one flesh: so then they are no more twain, but one flesh.

9 What therefore God hath joined together, let not man put asunder.

10 And in the house his disciples asked him again of the same matter.

11 And he saith unto them, ¶ Whosoever shall put away his wife, and marry another, committeth adultery against her.

12 And if a woman shall put away her husband, and be married to another, she committeth adultery.

13 ¶ And they brought young children to him, that he should touch them; and his disciples rebuked those that brought them.

14 But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.

15 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

16 And he took them up in his arms, put his hands upon them, and blessed them.

17 ¶ And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?

18 And Jesus said unto him, Why callest thou me good? there is none good, but one, that is God.

19 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.

20 And he answered and said unto him, Master, all these have I observed from my youth.

21 Then Jesus, beholding him, loved him, and said unto him, One thing thou lackest: go thy

Anno Domini 31. Matth. 19. 1.

Matth. 5. 32. & 19. 9.

Matth. 19. 13.

Matth. 19. 16.

Anno Domini 33. thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, take up the cross, and follow me.

22 And he was sad at that saying, and went away grieved: for he had great possessions.

23 ¶ And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!

24 And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!

25 It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

26 And they were astonished out of measure, saying among themselves, Who then can be saved?

27 And Jesus looking upon them, saith, With men *it is impossible*, but not with God: for with God all things are possible.

c Matth. 29. 27. 28 ¶ Then Peter began to say unto him, Lo, we have left all, and have followed thee.

29 And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my sake, and the gospel's,

30 But he shall receive an hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come, eternal life.

f Matth. 19. 30. 31 ¶ But many *that are first*, shall be last; and the last, first.

g Matth. 20. 17. 32 ¶ And they were in the way, going up to Jerusalem; and Jesus went before them; and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him,

33 Saying, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles;

34 And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again.

h Matth. 20. 20. 35 ¶ And James and John the sons of Zebedee come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire.

36 And he said unto them, What would ye that I should do for you?

37 They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.

38 But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?

39 And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of

the cup that I drink of; and with the baptism that I am baptized withal, shall ye be baptized: A rno Domini 33.

40 But to sit on my right hand and on my left hand, is not mine to give; but *it shall be given* to them for whom it is prepared.

41 And when the ten heard *it*, they began to be much displeased with James and John.

42 But Jesus called them to him, and saith unto them, ¹ Ye know that they which ² are accounted to rule over the Gentiles, exercise lordship over them; and their great ones exercise authority upon them. ¹ Luke 22. 25. ² Or, think good.

43 But so shall it not be among you: but whosoever will be great among you, shall be your minister:

44 And whosoever of you will be the chiefest, shall be servant of all.

45 For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

46 ¶ And they came to Jericho: and as he went out of Jericho with his disciples, and a great number of people, blind Bartimeus, the son of Timeus, sat by the highway-side, begging. ^k Matth. 20. 29.

47 And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou son of David, have mercy on me.

48 And many charged him that he should hold his peace: but he cried the more a great deal, Thou son of David, have mercy on me.

49 And Jesus stood still, and commanded him to be called: and they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee.

50 And he casting away his garment, rose, and came to Jesus.

51 And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight.

52 And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way. ^l Or, saved thee.

C H A P. XI.

1 Christ rideth with triumph into Jerusalem: 12 Curseth the fruitless fig-tree: 15 purgeth the temple: 20 exhorteth his disciples to steadfastness of faith, and to forgive their enemies: 27 and defendeth the lawfulness of his actions, by the witness of John, who was a man sent of God.

AND ^a when they came nigh to Jerusalem, ^a Matth. 21. 1. unto Bethphage, and Bethany, at the mount of Olives, he sendeth forth two of his disciples,

2 And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring him.

3 And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither.

4 And they went their way, and found the colt tied by the door without, in a place where two ways met; and they loose him,

5 And

Anno
Domini
33.

5 And certain of them that stood there, said unto them, What do ye, loosing the colt ?

6 And they said unto them even as Jesus had commanded : and they let them go.

7 And they brought the colt to Jesus, and cast their garments on him : and he sat upon him.

8 And many spread their garments in the way : and others cut down branches off the trees, and strawed *them* in the way.

9 And they that went before, and they that followed, cried, saying, Hosanna : Blessed is he that cometh in the name of the Lord.

10 Blessed be the kingdom of our father David, that cometh in the name of the Lord : Hosanna in the highest.

11 And Jesus entered into Jerusalem, and into the temple : and when he had looked round about upon all things, and now the even-tide was come, he went out unto Bethany, with the twelve.

12 ¶ And on the morrow, when they were come from Bethany, he was hungry.

Matth.
21. 19.

13 ^b And seeing a fig-tree afar off, having leaves, he came, if haply he might find any thing thereon : and when he came to it, he found nothing but leaves : for the time of figs was not yet.

14 And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard *it*.

Matth.
21. 12.

15 ¶ ^c And they come to Jerusalem : and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves ;

16 And would not suffer that any man should carry any vessel through the temple.

17 And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer ? but ye have made it a den of thieves.

18 And the scribes and chief priests heard *it*, and sought how they might destroy him : for they feared him, because all the people was astonished at his doctrine.

19 And when even was come, he went out of the city.

Matth.
21. 19.

20 ¶ ^d And in the morning, as they passed by, they saw the fig-tree dried up from the roots.

21 And Peter calling to remembrance, saith unto him, Master, behold, the fig-tree which thou cursedst is withered away.

22 And Jesus answering, saith unto them, ¶ Have faith in God.

¶ Or, Have
the faith of
God.

23 For verily I say unto you, that whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea ; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass ; he shall have whatsoever he saith.

Matth.
7. 7.

24 Therefore I say unto you, ^e What things soever ye desire when ye pray, believe that ye receive *them*, and ye shall have *them*.

Matth. 6.
14.

25 And when ye stand, praying, ^f forgive, if ye have ought against any : that your Father also which is in heaven may forgive you your trespasses.

26 But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

Anno
Domini
33.

27 ¶ And they come again to Jerusalem : and as he was walking in the temple, there came to him the chief priests, and the scribes, and the elders,

28 And say unto him, By what authority doest thou these things ? and who gave thee this authority to do these things ?

29 And Jesus answered and said unto them, I will also ask of you one ¶ question, and answer me, and I will tell you by what authority I do these things.

¶ Or, thing.

30 The baptism of John, was it from heaven, or of men ? answer me.

31 And they reasoned with themselves, saying, If we shall say, From heaven ; he will say, Why then did ye not believe him ?

32 But if we shall say, Of men ; they feared the people : for all men counted John that he was a prophet indeed.

33 And they answered and said unto Jesus, We cannot tell : And Jesus answering saith unto them, Neither do I tell you by what authority I do these things.

CHAP. XII.

1 In a parable of the vineyard let out to unthankful husbandmen, Christ foretelleth the reprobation of the Jews, and the calling of the Gentiles. 13 He avoideth the snare of the Pharisees and Herodians about paying tribute to Cæsar : 18 convinceth the error of the Sadducees, who denied the resurrection : 28 resolveth the scribe, who questioned of the first commandment : 35 refuteth the opinion that the scribes held of Christ : 38 bidding the people to beware of their ambition and hypocrisy : 41 and commendeth the poor widow for her two mites above all.

AND ^a he began to speak unto them by parables. A certain man planted a vineyard, and set an hedge about it, and digged a place for the wine-fat, and built a tower, and let it out to husbandmen, and went into a far country.

Matth.
21. 33.

2 And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard.

3 And they caught *him*, and beat him, and sent *him* away empty.

4 And again, he sent unto them another servant : and at him they cast stones, and wounded *him* in the head, and sent *him* away shamefully handled.

5 And again he sent another ; and him they killed, and many others ; beating some, and killing some.

6 Having yet therefore one son, his well-beloved, he sent him also last unto them, saying, They will reverence my son.

7 But those husbandmen said amongst themselves, This is the heir ; come, let us kill him, and the inheritance shall be ours.

8 And they took him, and killed *him*, and cast *him* out of the vineyard.

9 What

Anno Domini 33. 23. 9 What shall therefore the Lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others.

10 And have ye not read this scripture? ^b The stone which the builders rejected is become the head of the corner.

11 This was the Lord's doing, and it is marvellous in our eyes.

12 And they sought to lay hold on him, but feared the people; for they knew that he had spoken the parable against them: and they left him, and went their way.

c Matth. 23. 15. 13 ¶ ^c And they send unto him certain of the Pharisees, and of the Herodians, to catch him in his words.

14 And when they were come, they say unto him, Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Cæsar, or not?

15 Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a ¶ penny, that I may see it.

¶ Valuing of our money seven pence half-penny, as Matth. 18. 28.

16 And they brought it: and he saith unto them, Whose is this image and superscription? And they said unto him, Cæsar's.

17 And Jesus answering, said unto them, Render to Cæsar the things that are Cæsar's, and to God the things that are God's. And they marvelled at him.

d Matth. 23. 23. 18 ¶ ^d Then come unto him the Sadducees, which say there is no resurrection; and they asked him, saying,

19 Master, Moses wrote unto us, If a man's brother die, and leave his wife behind him, and leave no children, that his brother should take his wife, and raise up seed unto his brother.

20 Now there were seven brethren: and the first took a wife, and dying, left no seed.

21 And the second took her, and died, neither left he any seed: and the third likewise.

22 And the seven had her, and left no seed: last of all the woman died also.

23 In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife.

24 And Jesus answering, said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God?

25 For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven.

26 And as touching the dead, that they rise; have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?

27 He is not the God of the dead, but the God of the living: ye therefore do greatly err.

e Matth. 23. 35. 28 ¶ ^e And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?

29 And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord:

Anno Domini 33.

30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.

31 And the second is like, namely this, Thou shalt love thy neighbour as thyself: there is none other commandment greater than these.

32 And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he.

33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt-offerings and sacrifices.

34 And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.

35 ¶ ^f And Jesus answered and said, while he ^f Matth. 22. 42. taught in the temple, How say the scribes that Christ is the son of David?

36 For David himself said by the Holy Ghost, ^g The LORD said to my Lord, Sit thou on my ^g Psal. 110. right hand, till I make thine enemies thy foot-¹ stool.

37 David therefore himself calleth him Lord, and whence is he *then* his son? And the common people heard him gladly.

38 ¶ And he said unto them in his doctrine, ^h Beware of the scribes, which love to go in ^h Matth. 23. 5. long clothing, and love salutations in the market-places,

39 And the chief seats in the synagogues, and the uppermost rooms at feasts:

40 ⁱ Which devour widows' houses, and for a ⁱ Matth. 23. 14. pretence make long prayers: these shall receive greater damnation.

41 ¶ ^k And Jesus sat over against the treasury, ^k Luke 21. 1. and beheld how the people cast ¶ money into the treasury: and many that were rich cast in much. ^l A piece of brass money: See Matth. 10. 29. ¶ It is the seventh part of one piece of that brass money.

42 And there came a certain poor widow, and she threw in two ¶ mites, which make a farthing.

43 And he called unto him his disciples, and saith unto them, Verily I say unto you, that this poor widow hath cast more in, than all they which have cast into the treasury.

44 For all they did cast in of their abundance: but she of her want did cast in all that she had, even all her living.

C H A P. XIII.

1 Christ foretelleth the destruction of the temple: 9 the persecutions for the gospel: 10 that the gospel must be preached to all nations: 14 that great calamities shall happen to the Jews: 24 and the manner of his coming to judgement. 32 The hour whereof being known to none, every man is to watch and pray, that we be not found unprovided, when he cometh to each one particularly by death.

AND

Anno
Domini
33.
* Matth.
24. 1.

AND ^a as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones, and what buildings *are here.*

2 And Jesus answering said unto him, See'st thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down.

3 And as he sat upon the mount of Olives, over against the temple, Peter, and James, and John, and Andrew, asked him privately,

* Matth.
24. 3.

4 ^b Tell us, when shall these things be? and what *shall be* the sign when all these things shall be fulfilled?

5 And Jesus answering them, began to say, Take heed lest any *man* deceive you:

6 For many shall come in my name, saying, I am *Christ*; and shall deceive many.

7 And when ye shall hear of wars, and rumours of wars, be ye not troubled: for *such things* must needs be; but the end *shall* not be yet.

8 For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in *divers* places, and there shall be famines, and troubles: *these are* the beginnings of *||* sorrows.

¶ The word
in the ori-
ginal im-
porteth,
the pains of
a woman in
travail.

9 ¶ But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them.

10 And the gospel must first be published among all nations.

* Matth.
10. 19.

11 ^c But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost.

12 Now the brother shall betray the brother to death, and the father the son: and children shall rise up against *their* parents, and shall cause them to be put to death.

13 And ye shall be hated of all *men* for my name's sake: but he that shall endure unto the end, the same shall be saved.

* Matth.
24. 15.

14 ¶ ^d But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand) then let them that be in Judea, flee to the mountains:

15 And let him that is on the house-top, not go down into the house, neither enter therein, to take any thing out of his house:

16 And let him that is in the field not turn back again for to take up his garment.

17 But woe to them that are with child, and to them that give suck in those days.

18 And pray ye that your flight be not in the winter.

19 For in those days shall be affliction, such as was not from the beginning of the creation which God created, unto this time, neither shall be.

20 And except that the Lord had shortened those days, no flesh should be saved: but for the elects sake, whom he hath chosen, he hath shortened the days.

Anno
Domini
33.

21 ^e And then, if any man shall say to you, ^f Matth. Lo, here is Christ; or lo, *he is* there; believe him ^g 24. 23. not.

22 For false Christs, and false prophets shall rise, and shall shew signs and wonders, to seduce, if *it were* possible, even the elect.

23 But take ye heed: behold, I have foretold you all things.

24 ¶ ^h But in those days, after that tribulation, the sun shall be darkened, and the moon ⁱ Matth. shall not give her light, ^j 24. 29.

25 And the stars of heaven shall fall, and the powers that *are* in heaven shall be shaken.

26 And then shall they see the Son of man coming in the clouds with great power and glory.

27 And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

28 Now learn a parable of the fig-tree: When her branch is yet tender, and putteth forth leaves, ye know that summer is near:

29 So ye in like manner, when ye shall see these things come to pass, know that it is nigh, *even* at the doors.

30 Verily I say unto you, that this generation shall not pass, till all these things be done.

31 Heaven and earth shall pass away: but my words shall not pass away.

32 ¶ But of that day and *that* hour knoweth no man, no not the angels which are in heaven, neither the Son, but the Father.

33 ^k Take ye heed, watch and pray: for ye know not when the time is. ^l Matth. 24. 42.

34 For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work; and commanded the porter to watch.

35 Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning:

36 Lest coming suddenly, he find you sleeping.

37 And what I say unto you, I say unto all, Watch.

CHAP. XIV.

1 A conspiracy against Christ. 3 Precious ointment is poured on his head by a woman. 10 Judas selleth his Master for money. 12 Christ himself foretelleth how he shall be betrayed of one of his disciples: 22 after the passover prepared, and eaten, instituteth his supper: 26 declareth aforehand the flight of all his disciples, and Peter's denial. 43 Judas betrayeth him with a kiss. 46 He is apprehended in the garden, 55 falsely accused, and impiously condemned of the Jews council, 65 shamefully abused by them, 66 and thrice denied of Peter.

AFTER ^a two days was the feast of the ^b Matth. passover, and of unleavened bread: and the ^c 26. 2. chief

Anno
Domini
33.

chief priests, and the scribes, sought how they might take him by craft, and put him to death.

2 But they said, Not on the feast-day, lest there be an uprore of the people.

Matth.
26. 6.

3 ¶ And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman having an alabaſter-box of ointment of ¶ ſpikenard, very preeious; and she brake the box, and poured it on his head.

¶ Or, pure
nard, or,
liquid nard.

4 And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?

¶ See Mat.
18. 23.

5 For it might have been sold for more than three hundred ¶ pence, and have been given to the poor. And they murmured against her.

6 And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me.

7 For ye have the poor with you always, and whensoever ye will, ye may do them good: but me ye have not always.

8 She hath done what she could: she is come aforehand to anoint my body to the burying.

9 Verily I say unto you, Whereſoever this gospel shall be preached throughout the whole world, this also that she hath done, shall be spoken of, for a memorial of her.

c Matth.
26. 14.

10 ¶ And Judas Iſcariot, one of the twelve, went unto the chief priests, to betray him unto them.

11 And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray him.

d Matth.
26. 17.
¶ Or,
ſacrificed.

12 ¶ And the first day of unleavened bread, when they ¶ killed the passover, his disciples said unto him, Where wilt thou that we go and prepare, that thou mayest eat the passover?

13 And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him.

14 And whereſoever he shall go in, say ye to the good-man of the house, The Master saith, Where is the gueſt-chamber, where I shall eat the passover with my disciples?

15 And he will shew you a large upper room furnished and prepared: there make ready for us.

16 And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.

17 And in the evening he cometh with the twelve.

e Matth.
26. 20.

18 ¶ And as they sat, and did eat, Jesus said, Verily I say unto you, One of you which eateth with me, shall betray me.

19 And they began to be sorrowful, and to say unto him one by one, Is it I? and another said, Is it I?

20 And he answered and said unto them, It is one of the twelve that dippeth with me in the diſh.

21 The Son of man indeed goeth as it is written of him: but woe to that man by whom the Son of man is betrayed; good were it for that man if he had never been born.

22 ¶ And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body.

Anno
Domini
33.

23 And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it.

24 And he said unto them, This is my blood of the new testament, which is shed for many.

25 Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

26 ¶ And when they had sung an ¶ hymn, they went out into the mount of Olives.

¶ Or, psalm.

27 ¶ And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered.

g Matth.
26. 31.

28 But after that I am risen, I will go before you into Galilee.

29 ¶ But Peter said unto him, Although all shall be offended, yet will not I.

h Matth.
26. 33.

30 And Jesus saith unto him, Verily I say unto thee, that this day, even in this night, before the cock crow twice, thou shalt deny me thrice.

31 But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.

32 ¶ And they came to a place which was named Gethſemane: and he saith to his disciples, Sit ye here, while I shall pray.

i Matth. 26.
36.

33 And he taketh with him Peter, and James, and John, and began to be sore amazed, and to be very heavy,

34 And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch.

35 And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him.

36 And he said, Abba, Father, all things are possible unto thee: take away this cup from me: nevertheless, not what I will, but what thou wilt.

37 And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour?

38 Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak.

39 And again he went away, and prayed, and spake the same words.

40 And when he returned, he found them asleep again (for their eyes were heavy) neither wist they what to answer him.

41 And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners.

42 Rise up, let us go; lo, he that betrayeth me is at hand.

43 ¶ And immediately while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests, and the scribes, and the elders.

k Matth.
26. 47.

44 And he that betrayed him, had given them a token,

Anno
Domini
33.

a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely.

45 And as soon as he was come, he goeth straightway to him, and saith, Master, master; and kissed him.

46 ¶ And they laid their hands on him, and took him.

47 And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear.

48 And Jesus answered and said unto them, Are ye come out as against a thief, with swords and with staves to take me?

49 I was daily with you in the temple, teaching, and ye took me not: but the scriptures must be fulfilled.

50 And they all forsook him and fled.

51 And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him.

52 And he left the linen cloth, and fled from them naked.

Matth.
26. 57.

53 ¶ And they led Jesus away to the high priest: and with him were assembled all the chief priests, and the elders, and the scribes.

54 And Peter followed him afar off, even into the palace of the high priest: and he sat with the servants and warmed himself at the fire.

Matth.
26. 59.

55 ¶ And the chief priests, and all the council sought for witness against Jesus to put him to death; and found none.

56 For many bare false witness against him, but their witness agreed not together.

57 And there arose certain, and bare false witness against him, saying,

58 We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands.

59 But neither so did their witness agree together.

60 And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee?

61 But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?

Matth.
26. 30.

62 And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

63 Then the high priest rent his clothes, and saith, What need we any further witnesses?

64 Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death.

65 And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy: and the servants did strike him with the palms of their hands.

Matth.
26. 69.

66 ¶ And as Peter was beneath in the palace, there cometh one of the maids of the high priest:

67 And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth.

68 But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew.

69 And a maid saw him again, and began to say to them that stood by, This is one of them.

70 And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them: for thou art a Galilean, and thy speech agreeth thereto.

71 But he began to curse and to swear, saying, I know not this man of whom ye speak.

72 ¶ And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

Anno
Domini
33.

P Matth.
26. 75.
¶ Or, he
wept abundantly, or,
he began to weep.

CHAP. XV.

1 Jesus brought bound and accused before Pilate.

15 Upon the clamour of the common people, the murderer Barabbas is loosed, and Jesus delivered up to be crucified. 17 He is crowned with thorns, 19 spit on and mocked: 21 fainteth in bearing his cross: 27 hangeth between two thieves: 29 suffereth the triumphing reproaches of the Jews: 39 but confessed by the centurion to be the Son of God: 43 and is honourably buried by Joseph.

AND straightway in the morning the chief priests held a consultation with the elders and scribes, and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate.

Matth.
27. 1.

2 And Pilate asked him, Art thou the King of the Jews? And he answering, said unto him, Thou sayest it.

3 And the chief priests accused him of many things: but he answered nothing.

4 ¶ And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee.

Matth.
27. 13.

5 But Jesus yet answered nothing; so that Pilate marvelled.

6 Now at that feast he released unto them one prisoner, whomsoever they desired.

7 And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection.

8 And the multitude crying aloud, began to desire him to do as he had ever done unto them.

9 But Pilate answered them, saying, Will ye that I release unto you the King of the Jews?

10 (For he knew that the chief priests had delivered him for envy)

11 But the chief priests moved the people, to desire that he should rather release Barabbas unto them.

12 And Pilate answered, and said again unto them, What will ye then that I shall do unto him whom ye call the King of the Jews?

13 And they cried out again, Crucify him.

14 Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him.

35 ¶ And

Anno
Domini
33.

15 ¶ And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified.

16 And the soldiers led him away into the hall, called Pretorium; and they call together the whole band;

17 And they clothed him with purple, and platted a crown of thorns, and put it about his head,

18 And began to salute him, Hail, King of the Jews.

19 And they smote him on the head with a reed, and did spit upon him, and bowing their knees, worshipped him.

20 And when they had mocked him they took off the purple from him, and put his own clothes on him, and led him out to crucify him.

Matth.
27. 32.

21 ¶ And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross.

22 And they bring him unto the place Golgotha, which is being interpreted, The place of a skull.

23 And they gave him to drink, wine mingled with myrrh: but he received it not.

24 And when they had crucified him, they parted his garments, casting lots upon them, what every man should take.

25 And it was the third hour, and they crucified him.

26 And the superscription of his accusation was written over, THE KING OF THE JEWS.

27 And with him they crucify two thieves, the one on his right hand, and the other on his left.

28 And the scripture was fulfilled, which saith,

Isaiah 53.
12.

¶ And he was numbered with the transgressors.

29 And they that passed by, railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days,

30 Save thyself, and come down from the cross.

31 Likewise also the chief priests mocking, said among themselves with the scribes, He saved others, himself he cannot save.

32 Let Christ the king of Israel descend now from the cross, that we may see and believe. And they that were crucified with him, reviled him.

33 And when the sixth hour was come, there was darkness over the whole land, until the ninth hour.

Matth.
27. 46.

34 And at the ninth hour Jesus cried with a loud voice, saying, ¶ Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?

35 And some of them that stood by, when they heard it, said, Behold, he calleth Elias.

36 And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down.

37 And Jesus cried with a loud voice, and gave up the ghost.

38 And the vail of the temple was rent in twain, from the top to the bottom.

39 ¶ And when the centurion which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

Anno
Domini
33.

40 There were also women looking on afar off, among whom was Mary Magdalene, and Mary the mother of James the less, and of Joseph, and Salome;

41 Who also, when he was in Galilee, followed him, and ministered unto him; and many other women which came up with him unto Jerusalem.

42 ¶ And now, when the even was come, (because it was the preparation, that is, the day before the sabbath)

43 Joseph of Arimathea, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus.

44 And Pilate marvelled if he were already dead: and calling unto him the centurion, he asked him whether he had been any while dead.

45 And when he knew it of the centurion, he gave the body to Joseph.

46 And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.

47 And Mary Magdalene and Mary the mother of Joseph beheld where he was laid.

CH A P. XVI.

1 An angel declareth the resurrection of Christ to three women. 9 Christ himself appeareth to Mary Magdalene: 12 to two going into the country: 13 then to the apostles, 15 whom he sendeth forth to preach the gospel: 19 and ascendeth into heaven.

AND when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him.

2 ¶ And very early in the morning, the first day of the week, they came unto the sepulchre at the rising of the sun:

Luke 24.
1.
John 20. 1.

3 And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

4 (And when they looked they saw that the stone was rolled away) for it was very great.

5 ¶ And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.

John 20.
11.

6 And he saith unto them, Be not affrighted: ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him.

7 But go your way, tell his disciples and Peter, that he goeth before you into Galilee: there shall ye see him, as he said unto you.

Matth.
26. 32.

8 And they went out quickly, and fled from the sepulchre; for they trembled, and were amazed: neither said they any thing to any man; for they were afraid.

9 ¶ Now when Jesus was risen early, the first day

Before
comm
accou
called
Domi
the fir
year.

Exod
2.
Lev. 11

Anno Domini 33.
^a John 20. 10 And she went and told them that had been with him, as they mourned and wept.
^{14.} ^e Luke 8. 2. 11 And they, when they had heard that he was alive, and had been seen of her, believed not.
^f Luke 24. 13. 12 ¶ After that, he appeared in another form unto two of them, as they walked, and went into the country.
13 And they went and told it unto the residue: neither believed they them.
^g Luke 24. 36. ^h John 20. 19. 14 ¶ ⁱ Afterward he appeared unto the eleven, as they sat ¶ at meat, and upbraided them with their unbelief, and hardness of heart, because they believed not them which had seen him after he was risen.
^h Matth. 28. 19. 15 ^h And he said unto them, Go ye into all

the world, and preach the gospel to every creature.
16 He that believeth and is baptized, shall be saved; ⁱ but he that believeth not, shall be damned.
17 And these signs shall follow them that believe; ^k In my name shall they cast out devils; ^l they shall speak with new tongues;
18 ^m They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; ⁿ they shall lay hands on the sick, and they shall recover.
19 ¶ So then after the Lord had spoken unto them, he was ^o received up into heaven, and sat on the right hand of God.
20 And they went forth, and preached every where, the Lord working with them, ^p and confirming the word with signs following. Amen.

Anno Domini 33.
¹ John 12. 48.
^k Acts 16. 18.
^l Acts 2. 4. ^m Acts 28. 5.
ⁿ Acts 28. 8.
^o Luke 24. 51.
^p Hebr. 2. 4.

¶ The Gospel according to S. L U K E.

C H A P. I.

1 The preface of Luke to his whole gospel. 5 The conception of John the Baptist, 26 and of Christ. 39 The prophecy of Elisabeth, and of Mary, concerning Christ. 57 The nativity and circumcision of John. 67 The prophecy of Zachary both of Christ, 76 and of John.

FOrasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us,

2 Even as they delivered them unto us, which from the beginning were eye-witnesses, and ministers of the word;

3 It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus,

4 That thou mightest know the certainty of those things wherein thou hast been instructed.

5 **T**H E R E was in the days of Herod the king of Judea, a certain priest named Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elisabeth.

6 And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.

7 And they had no child, because that Elisabeth was barren, and they both were now well stricken in years.

8 And it came to pass, that while he executed the priests office before God in the order of his course,

9 According to the custom of the priests office, his lot was to burn incense when he went into the temple of the Lord.

10 ^a And the whole multitude of the people were praying without, at the time of incense.

11 And there appeared unto him an angel of the Lord, standing on the right side of the altar of incense.

12 And when Zacharias saw him, he was troubled, and fear fell upon him.

13 But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.

14 And thou shalt have joy and gladness, and many shall rejoice at his birth.

15 For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink: and he shall be filled with the Holy Ghost, even from his mother's womb.

16 ^b And many of the children of Israel shall ^b Mal. 4. 6. he turn to the Lord their God.

17 And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient ¶ to the wisdom of the just; to make ready a people prepared for the Lord. ¶ Or, by.

18 And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years.

19 And the angel answering, said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings.

20 And behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.

21 And the people waited for Zacharias, and marvelled that he tarried so long in the temple.

22 And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckoned unto them, and remained speechless.

23 And it came to pass, that as soon as the days of his ministration were accomplished, he departed to his own house.

24 And after those days his wife Elisabeth conceived, and hid herself five months, saying,
25 Thus

Before the common account called Anno Domini the sixth year.

Exod. 30. 2. Lev. 16. 17.

Before the
account
called Anno
Domini the
sixth year.

25 Thus hath the Lord dealt with me in the days wherein he looked on me, to take away my reproach among men.

26 And in the sixth month, the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,

27 To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

|| Or,
graciously
accepted,
or, much
graced: See
Ver. 30.

28 And the angel came in unto her, and said, Hail, *thou that art* || highly favoured, the Lord is with thee: blessed art thou among women.

29 And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

30 And the angel said unto her, Fear not, Mary: for thou hast found favour with God.

^c Ifai. 7. 14.
Matth. 1.
21.

31 ^c And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

32 He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David.

^d Dan. 7. 14.
Mic. 4. 7.

33 ^d And he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end.

34 Then said Mary unto the angel, How shall this be, seeing I know not a man?

35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee, shall be called the Son of God.

36 And behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her who was called barren:

37 For with God nothing shall be impossible.

38 And Mary said, Behold the handmaid of the Lord, be it unto me according to thy word. And the angel departed from her.

39 And Mary arose in those days, and went into the hill country with haste, into a city of Juda,

40 And entered into the house of Zacharias, and saluted Elisabeth.

41 And it came to pass, that when Elisabeth heard the salutation of Mary, the babe leaped in her womb: and Elisabeth was filled with the Holy Ghost.

42 And she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb.

43 And whence is this to me, that the mother of my Lord should come to me?

44 For lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.

|| Or, which
believed
that there.

45 And blessed is she || that believed: for there shall be a performance of those things which were told her from the Lord.

46 And Mary said, My soul doth magnify the Lord,

47 And my spirit hath rejoiced in God my Saviour.

48 For he hath regarded the low estate of his handmaiden: for behold, from henceforth all generations shall call me blessed.

49 For he that is mighty hath done to me great things, and holy is his name.

50 And his mercy is on them that fear him, from generation to generation.

51 ^e He hath shewed strength with his arm; ^e he hath scattered the proud in the imagination of their hearts. ^e Ifai. 51. 9.
^f Psal. 33.

52 ^g He hath put down the mighty from their seats, and exalted them of low degree. ^g 1 Sam. 2. 6.

53 ^h He hath filled the hungry with good things, and the rich he hath sent empty away. ^h Psal. 34. 10.

54 He hath holpen his servant Israel, ⁱ in remembrance of his mercy, ⁱ Jer. 31. 3. 20.

55 ^k As he spake to our fathers, to Abraham and to his seed, for ever. ^k Gen. 17. 19.

56 And Mary abode with her about three months, and returned to her own house. ^l Psal. 113. 11.

57 Now Elisabeth's full time came, that she should be delivered; and she brought forth a son.

58 And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her.

59 And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father.

60 And his mother answered and said, Not so; but he shall be called John.

61 And they said unto her, There is none of thy kindred that is called by this name.

62 And they made signs to his father, how he would have him called.

63 And he asked for a writing-table, and wrote, saying, His name is John. And they marvelled all.

64 And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God.

65 And fear came on all that dwelt round about them; and all these || sayings were noised abroad throughout all the hill-country of Judea. ^{|| Or, things.}

66 And all they that had heard them, laid them up in their hearts, saying, What manner of child shall this be? And the hand of the Lord was with him.

67 And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,

68 Blessed be the Lord God of Israel; for he hath visited and redeemed his people, ^{|| Psal. 132. 17.}

69 ¹ And hath raised up an horn of salvation for us, in the house of his servant David: ^{|| Jer. 23. 6. & 30. 10.}

70 ^m As he spake by the mouth of his holy prophets, which have been since the world began:

71 That we should be saved from our enemies, and from the hand of all that hate us;

72 To perform the mercy promised to our fathers, and to remember his holy covenant:

73 ⁿ The oath which he swore to our father Abraham; ⁿ Gen. 22. 16.

74 That he would grant unto us, that we being delivered out of the hands of our enemies, might serve him without fear,

Before the
account
called Anno
Domini the
sixth year.

|| Or, for.
|| Or,
bowels of
the mercy.
|| Or, Sun-
rising, or,
Branch,
Numb. 24.
17.
Isai. 11. 1.
Zech. 3. 8.
Mal. 4. 2.

75 In holiness and righteousness before him,
all the days of our life.

76 And thou, child, shalt be called the pro-
phet of the Highest: for thou shalt go before the
face of the Lord to prepare his ways;

77 To give knowledge of salvation unto his
people, || by the remission of their sins,

78 Through the || tender merey of our God;
whereby the || Day-spring from on high hath vi-
sited us,

79 To give light to them that sit in darkness,
and in the shadow of death, to guide our feet
into the way of peace.

80 And the child grew, and waxed strong in
spirit, and was in the deserts till the day of his
shewing unto Israel.

CHAP. II.

1 Augustus taxeth all the Roman empire. 6 The
nativity of Christ. 8 One angel relateth it to
the shepherds: 13 Many sing praises to God
for it. 21 Christ is circumcised. 22 Mary pu-
rified. 28 Simeon and Anna prophesy of Christ:
40 who increaseth in wisdom, 46 questioneth in
the temple with the doctors, 51 and is obedient to
his parents.

AND it came to pass in those days, that there
went out a decree from Cæsar Augustus,
that all the world should be || taxed.

2 (And this taxing was first made when Cy-
renius was governor of Syria.)

3 And all went to be taxed, every one into his
own city.

4 And Joseph also went up from Galilee, out
of the city of Nazareth, into Judea, unto ^a the
city of David, which is called Bethlehem; (be-
cause he was of the house and lineage of David)

5 To be taxed with Mary his espoused wife,
being great with child.

6 And so it was, that while they were there,
the days were accomplished that she should be
delivered.

7 And she brought forth her first-born son,
and wrapped him in swaddling-clothes, and laid
him in a manger; because there was no room for
them in the inn.

8 And there were in the same country shep-
herds abiding in the field, keeping || watch over
their flock by night.

9 And lo, the angel of the Lord came upon
them, and the glory of the Lord shone round
about them; and they were sore afraid.

10 And the angel said unto them, Fear not:
for behold, I bring you good tidings of great
joy, which shall be to all people.

11 For unto you is born this day, in the city
of David, a Saviour, which is Christ the Lord.

12 And this shall be a sign unto you; Ye shall
find the babe wrapped in swaddling-clothes, ly-
ing in a manger.

13 And suddenly there was with the angel a
multitude of the heavenly host praising God, and
saying,

14 Glory to God in the highest, and on earth
peace, good will towards men.

15 And it came to pass, as the angels were
gone away from them into heaven, the shepherds
laid one to another, Let us now go even unto
Bethlehem, and see this thing which is come to
pass, which the Lord hath made known unto us.

16 And they came with haste, and found Mary
and Joseph, and the babe lying in a manger.

17 And when they had seen it, they made
known abroad the saying which was told them
concerning this child.

18 And all they that heard it, wondered at
those things which were told them by the shep-
herds.

19 But Mary kept all these things, and pon-
dered them in her heart.

20 And the shepherds returned, glorifying and
praising God for all the things that they had
heard and seen, as it was told unto them.

21 ^b And when eight days were accomplished
for the circumcising of the child, his name was
called ^c JESUS, which was so named of the
angel before he was conceived in the womb.

22 And when the days of her purification, ac-
cording to the law of Moses, were accomplish-
ed, they brought him to Jerusalem, to present
him to the Lord;

23 (As it is written in the law of the Lord,
^d Every male that openeth the womb shall be
called holy to the Lord)

24 And to offer a sacrifice according to ^e that
which is said in the law of the Lord, A pair of
turtle-doves, or two young pigeons.

25 And behold, there was a man in Jerusa-
lem, whose name was Simeon; and the same
man was just and devout, waiting for the con-
solation of Israel: and the Holy Ghost was upon
him.

26 And it was revealed unto him by the Holy
Ghost, that he should not see death, before he
had seen the Lord's Christ.

27 And he came by the spirit into the temple:
and when the parents brought in the child Jesus,
to do for him after the custom of the law,

28 Then took he him up in his arms, and
blessed God, and said,

29 Lord, now lettest thou thy servant depart
in peace, according to thy word:

30 For mine eyes have seen thy salvation,
31 Which thou hast prepared before the face
of all people;

32 A light to lighten the Gentiles, and the
glory of thy people Israel.

33 And Joseph and his mother marvelled at
those things which were spoken of him.

34 And Simeon blessed them, and said unto
Mary his mother, Behold, this child is set for
the fall and rising again of many in Israel; and
for a sign which shall be spoken against;

35 (Yea, a sword shall pierce through thy
own soul also) that the thoughts of many hearts
may be revealed.

36 And there was one Anna a prophetess, the
daughter of Phanuel, of the tribe of Aser: she
was of a great age, and had lived with an hus-
band seven years from her virginity;

D

37 And

Before the
account
called Anno
Domini the
fifth year.

Before the
account
called Anno
Domini the
fourth year.
^b Gen. 17.
12.
^c Matth. 1.
21.

^d Exod. 13.
2.
Numb. 18.
15.
^e Lev. 12.
2, 6,

^f Isai. 8.
14.
Rom. 9.
32.

Before the
account
called Anno
Domini the
fifth year.
|| Or,
enrolled.

^a John 7.
42.

|| Or, the
night-
watches.

Before the account called Anno Domini the fourth year.

Or, Israel.

Deut. 16. 1.

A. D. 8.

37 And she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day.

38 And she coming in that instant, gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.

39 And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

40 And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.

41 Now his parents went to Jerusalem every year at the feast of the passover.

42 And when he was twelve years old, they went up to Jerusalem, after the custom of the feast.

43 And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it.

44 But they supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and among their acquaintance.

45 And when they found him not, they turned back again to Jerusalem, seeking him.

46 And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

47 And all that heard him were astonished at his understanding and answers.

48 And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee forrowing.

49 And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?

50 And they understood not the saying which he spake unto them.

51 And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart.

Or, age.

52 And Jesus increased in wisdom and stature, and in favour with God and man.

CHAP. III.

1 The preaching and baptism of John: 15 His testimony of Christ. 20 Herod imprisoneth John.

21 Christ baptized, receiveth testimony from heaven. 23 The age and genealogy of Christ from Joseph upwards.

A. D. 26.

NOW in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea, and of the region of Trachonitis, and Lysanias the tetrarch of Abilene,

2 Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness.

3 And he came into all the country about Jordan, preaching the baptism of repentance, for the remission of sins;

4 As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

5 Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth;

6 And all flesh all see the salvation of God.

7 Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come?

8 Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

9 And now also the ax is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit, is hewn down, and cast into the fire.

10 And the people asked him, saying, What shall we do then?

11 He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.

12 Then came also publicans to be baptized, and said unto him, Master, what shall we do?

13 And he said unto them, Exact no more than that which is appointed you.

14 And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely, and be content with your wages.

15 And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not;

16 John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost, and with fire:

17 Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.

18 And many other things in his exhortation preached he unto the people.

19 But Herod the tetrarch, being reprov'd by him for Herodias his brother Philip's wife, and for all the evils which Herod had done,

20 Added yet this above all, that he shut up John in prison.

21 Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened,

22 And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

Anno Domini 26.

Matth. 3.

1.

Isai. 40.

3.

Matth. 3.

7.

Or, meet for.

James 1.

15.

John 3.

17.

James 1.

15.

John 3.

17.

Or, Put

no man in

fear.

Or, al-

lousance.

Or, in

suspense.

Or, rea-

soned, or,

debated.

Matth. 3.

11.

A. D. 30.

Matth.

14. 3.

A. D. 27.

Matth. 3.

13.

Anno
Domini
27.

23 And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli,

24 Which was the son of Matthat, which was the son of Levi, which was the son of Melchi, which was the son of Janna, which was the son of Joseph,

25 Which was the son of Mattathias, which was the son of Amos, which was the son of Naum, which was the son of Esli, which was the son of Nagge,

26 Which was the son of Maath, which was the son of Mattathias, which was the son of Semei, which was the son of Joseph, which was the son of Juda,

27 Which was the son of Joanna, which was the son of Rhafa, which was the son of Zorobabel, which was the son of Salathiel, which was the son of Neri,

28 Which was the son of Melchi, which was the son of Addi, which was the son of Cosam, which was the son of Elmodam, which was the son of Er,

29 Which was the son of Jose, which was the son of Eliezer, which was the son of Jorim, which was the son of Matthat, which was the son of Levi,

30 Which was the son of Simeon, which was the son of Juda, which was the son of Joseph, which was the son of Jonan, which was the son of Eliakim,

31 Which was the son of Melea, which was the son of Menan, which was the son of Mattatha, which was the son of Nathan, which was the son of David,

32 Which was the son of Jesse, which was the son of Obed, which was the son of Booz, which was the son of Salmon, which was the son of Naasson,

33 Which was the son of Aminadab, which was the son of Aram, which was the son of Esrom, which was the son of Phares, which was the son of Juda,

34 Which was the son of Jacob, which was the son of Isaac, which was the son of Abraham, which was the son of Thara, which was the son of Nachor,

35 Which was the son of Saruch, which was the son of Ragau, which was the son of Phalec, which was the son of Heber, which was the son of Sala,

26 Which was the son of Cainan, which was the son of Arphaxad, which was the son of Sem, which was the son of Noe, which was the son of Lamech,

37 Which was the son of Mathusala, which was the son of Enoch, which was the son of Jared, which was the son of Maleleel, which was the son of Cainan,

38 Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God.

C H A P. IV.

1 The temptation and fasting of Christ. 13 He overcometh the devil: 14 beginneth to preach. 16 The

people of Nazareth admire his gracious words.

33 He cureth one possessed of a devil, 38 Peter's mother-in-law, 40 and divers other sick persons.

41 The devils acknowledge Christ, and are reprov'd for it: 43 He preacheth through the cities.

AND ^a Jesus being full of the Holy Ghost, ^b Matth. returned from Jordan, and was led by the 4. 1.

spirit into the wilderness,

2 Being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered.

3 And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.

4 And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.

5 And the devil taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time.

6 And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me, and to whomsoever I will, I give it.

7 If thou therefore wilt || worship me, all shall || Or, fall be thine. down be- fore me.

8 And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

9 And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence.

10 For it is written, He shall give his angels charge over thee, to keep thee:

11 And in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

12 And Jesus answering, said unto him, It is said, Thou shalt not tempt the Lord thy God.

13 And when the devil had ended all the temptation, he departed from him for a season.

14 ¶ And Jesus returned in the power of the A. D. 30. spirit into Galilee: and there went out a fame of him through all the region round about.

15 And he taught in their synagogues, being glorified of all.

16 ¶ And he came to ^b Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath-day, and stood up for to read. A. D. 31. ^b Matth. 13. 54.

17 And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,

18 ^c The spirit of the Lord is upon me, be- ^c Esai. 61. 1. cause he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

12 To preach the acceptable year of the Lord.

20 And he closed the book, and he gave it again to the minister, and sat down. And the

Before the account called Anno Domini the fourth year.

Or, Israel.

Deut. 16. 1.

A. D. 8.

Or, age.

37 And she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day.

38 And she coming in that instant, gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.

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40 And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.

41 Now his parents went to Jerusalem every year at the feast of the passover.

42 And when he was twelve years old, they went up to Jerusalem, after the custom of the feast.

43 And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it.

44 But they supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and among their acquaintance.

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Anno Domini 26.

Matth. 3.

1.

Isai. 40.

3.

Matth. 3.

7.

Or, meet for.

James 2.

15.

John 3.

17.

Or, Put

no man in

fear.

Or, al-

lance.

Or, in

suspense.

Or, rea-

soned, or,

debated.

Matth. 3.

11.

A. D. 30.

Matth.

14. 3.

A. D. 27.

Matth. 3.

13.

Anno
Domini
27.

23 And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli,

24 Which was the son of Matthat, which was the son of Levi, which was the son of Melchi, which was the son of Janna, which was the son of Joseph,

25 Which was the son of Mattathias, which was the son of Amos, which was the son of Naum, which was the son of Eli, which was the son of Nagge,

26 Which was the son of Maath, which was the son of Mattathias, which was the son of Semei, which was the son of Joseph, which was the son of Juda,

27 Which was the son of Joanna, which was the son of Rhefa, which was the son of Zorobabel, which was the son of Salathiel, which was the son of Neri,

28 Which was the son of Melchi, which was the son of Addi, which was the son of Cosam, which was the son of Elmodam, which was the son of Er,

29 Which was the son of Jose, which was the son of Eliezer, which was the son of Jorim, which was the son of Matthat, which was the son of Levi,

30 Which was the son of Simeon, which was the son of Juda, which was the son of Joseph, which was the son of Jonan, which was the son of Eliakim,

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33 Which was the son of Aminadab, which was the son of Aram, which was the son of Esrom, which was the son of Phares, which was the son of Juda,

34 Which was the son of Jacob, which was the son of Isaac, which was the son of Abraham, which was the son of Thara, which was the son of Nachor,

35 Which was the son of Saruch, which was the son of Ragau, which was the son of Phalec, which was the son of Heber, which was the son of Sala,

26 Which was the son of Cainan, which was the son of Arphaxad, which was the son of Sem, which was the son of Noe, which was the son of Lamech,

27 Which was the son of Mathusala, which was the son of Enoch, which was the son of Jared, which was the son of Maleleel, which was the son of Cainan,

38 Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God.

C H A P. IV.

1 The temptation and fasting of Christ. 13 He overcometh the devil: 14 beginneth to preach. 16 The

people of Nazareth admire his gracious words.

33 He cureth one possessed of a devil, 38 Peter's mother-in-law, 40 and divers other sick persons.

41 The devils acknowledge Christ, and are reprov'd for it: 43 He preacheth through the cities.

AND ^a Jesus being full of the Holy Ghost, ^{Matth.} returned from Jordan, and was led by the ^{4. 1.} spirit into the wilderness,

2 Being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered.

3 And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.

4 And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.

5 And the devil taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time.

6 And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me, and to whomsoever I will, I give it.

7 If thou therefore wilt || worship me, all shall be thine. || Or, fall down before me:

8 And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

9 And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence.

10 For it is written, He shall give his angels charge over thee, to keep thee:

11 And in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

12 And Jesus answering, said unto him, It is said, Thou shalt not tempt the Lord thy God.

13 And when the devil had ended all the temptation, he departed from him for a season.

14 [¶] And Jesus returned in the power of the spirit into Galilee: and there went out a fame of him through all the region round about. A. D. 30.

15 And he taught in their synagogues, being glorified of all.

16 [¶] And he came to ^b Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath-day, and stood up for to read. A. D. 31.
b Matth.
13. 54.

17 And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,

18 ^c The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, c Isai. 61. 1.

12 To preach the acceptable year of the Lord.

20 And he closed the book, and he gave it again to the minister, and sat down. And the

Anno Domini 31. eyes of all them that were in the synagogue were fastened on him.

21 And he began to say unto them, This day is this scripture fulfilled in your ears.

22 And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?

23 And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country.

24 And he said, Verily I say unto you, No prophet is accepted in his own country.

25 But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land:

26 But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow.

27 And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian.

28 And all they in the synagogue, when they heard these things, were filled with wrath,

29 And rose up, and thrust him out of the city, and led him unto the brow of the hill (whereon their city was built) that they might cast him down headlong.

30 But he passing through the midst of them, went his way,

31 And came down to Capernaum, a city of Galilee, and taught them on the sabbath-days.

32 And they were astonished at his doctrine: for his word was with power.

33 ¶ And in the synagogue there was a man which had a spirit of an unclean devil; and he cried out with a loud voice,

34 Saying, ¶ Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God.

35 And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not.

36 And they were all amazed, and spake among themselves, saying, What a word is this? for with authority and power he commandeth the unclean spirits, and they come out.

37 And the fame of him went out into every place of the country round about.

38 ¶ And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her.

39 And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them.

40 ¶ Now when the sun was setting, all they that had any sick with divers diseases, brought them unto him: and he laid his hands on every one of them, and healed them.

41 And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking them, suffered them not to speak: for they knew that he was Christ.

42 And when it was day, he departed, and went into a desert place: and the people sought him, and came unto him, and stayed him, that he should not depart from them.

43 And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent.

44 And he preached in the synagogues of Galilee.

CHAP. V.

1 Christ teacheth the people out of Peter's ship; 4 in a miraculous taking of fishes, sheweth how he will make him and his partners fishers of men; 12 cleanseth the leper; 16 prayeth in the wilderness; 18 healeth one sick of the palsy; 27 calleth Matthew the publican; 29 eateth with sinners, as being the physician of souls; 34 foretelleth his fastings and afflictions of the apostles after his ascension: 36 and likeneth faint-hearted and weak disciples to worn garments and old bottles.

AND it came to pass that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennefareth,

2 And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets.

3 And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship.

4 Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught.

5 And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing; nevertheless, at thy word I will let down the net.

6 And when they had this done, they inclosed a great multitude of fishes: and their net brake.

7 And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.

8 When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord.

9 For he was astonished, and all that were with him, at the draught of the fishes which they had taken:

10 And so was also James and John the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not: from henceforth thou shalt catch men.

11 And when they had brought their ships to land, they forsook all, and followed him.

12 ¶ And it came to pass, when he was in a certain city, behold, a man full of leprosy: who seeing Jesus, fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.

Anno Domini 31.

31.

Mark 1.

34.

Or, to say

that they

knew him to

be Christ.

Matth. 4.

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13 And he put forth *his* hand, and touched him, saying, I will: Be thou clean. And immediately the leprosy departed from him.

14 And he charged him to tell no man: but go, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them.

15 But so much the more went there a fame abroad of him: and great multitudes came together to hear and to be healed by him of their infirmities.

16 ¶ And he withdrew himself into the wilderness, and prayed.

17 And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judea, and Jerusalem: and the power of the Lord was present to heal them.

Matth. 9.
2.

18 ¶ And behold, men brought in a bed a man which was taken with the palsy: and they sought means to bring him in, and to lay him before him.

19 And when they could not find by what way they might bring him in, because of the multitude, they went upon the house-top, and let him down through the tiling with *his* couch, into the midst before Jesus.

20 And when he saw their faith, he said unto him, Man, thy sins are forgiven thee.

21 And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins but God alone?

22 But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts?

23 Whether is easier to say, Thy sins be forgiven thee; or to say, Rise up and walk?

24 But that ye may know that the Son of man hath power upon earth to forgive sins. He said unto the sick of the palsy, I say unto thee, Arise, and take up thy couch, and go into thine house.

25 And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God.

26 And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to-day.

Matth. 9.
9.

27 ¶ And after these things he went forth, and saw a publican named Levi, sitting at the receipt of custom: and he said unto him, Follow me.

28 And he left all, rose up, and followed him.

29 And Levi made him a great feast in his own house: and there was a great company of publicans, and of others that sat down with them.

30 But their scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners?

31 And Jesus answering, said unto them, They that are whole need not a physician; but they that are sick.

32 I came not to call the righteous, but sinners to repentance.

Anno
Domini
31.

33 ¶ And they said unto him, Why do the disciples of John fast often, and make prayers, and likewise the disciples of the Pharisees; but thine eat and drink?

34 And he said unto them, Can ye make the children of the bride-chamber fast, while the bridegroom is with them?

35 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

36 ¶ And he spake also a parable unto them: No man putteth a piece of a new garment upon an old: if otherwise, then both the new maketh a rent, and the piece that was taken out of the new, agreeth not with the old.

37 And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish.

38 But new wine must be put into new bottles; and both are preserved.

39 No man also having drunk old wine, straightway desireth new: for he saith, The old is better.

CHAP. VI.

1 Christ reproveth the Pharisees blindness about the observation of the sabbath, by scripture, reason, and miracle: 13 chooseth twelve apostles: 17 healeth the diseased: 20 preacheth to his disciples before the people of blessings and curses; 27 how we must love our enemies; 46 and join the obedience of good works to the hearing of the word, lest in the evil day of temptation we fall like an house built upon the face of the earth without any foundation.

AND it came to pass on the second sabbath after the first, that he went through the corn-fields; and his disciples plucked the ears of corn, and did eat, rubbing them in their hands.

Matth.
12. 1.

2 And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath-days?

3 And Jesus answering them, said, Have ye not read so much as this, what David did, when himself was an-hungred, and they which were with him;

4 How he went into the house of God, and did take and eat the shew-bread, and gave also to them that were with him, which is not lawful to eat but for the priest alone?

5 And he said unto them, That the Son of man is Lord also of the sabbath.

6 And it came to pass also on another sabbath, that he entered into the synagogue, and taught: and there was a man whose right hand was withered:

Matth.
12. 9.

7 And the scribes and Pharisees watched him, whether he would heal on the sabbath-day; that they might find an accusation against him.

8 But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose, and stood forth.

Anno Domini 31. 9 Then said Jesus unto them, I will ask you one thing; Is it lawful on the sabbath-days to do good, or to do evil? to save life, or to destroy it?

10 And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other.

11 And they were filled with madness; and communed one with another what they might do to Jesus.

12 And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.

^c Matth. 10. 1.

13 ¶ And when it was day, he called unto him his disciples: ^c and of them he chose twelve, whom also he named Apostles;

14 Simon (whom he also named Peter) and Andrew his brother, James and John, Philip and Bartholomew,

15 Matthew and Thomas, James *the son of Alphaeus*, and Simon called Zelotes,

^d Jude 1.

16 And Judas ^d *the brother of James*, and Judas Iscariot, which also was the traitor.

17 ¶ And he came down with them, and stood in the plain; and the company of his disciples, and a great multitude of people out of all Judea and Jerusalem, and from the sea-coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases;

18 And they that were vexed with unclean spirits: and they were healed.

19 And the whole multitude sought to touch him; for there went virtue out of him, and healed them all.

^e Matth. 5. 3.

20 ¶ And he lifted up his eyes on his disciples, and said, ^e Blessed be ye poor: for yours is the kingdom of God.

21 Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh.

22 Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake.

23 Rejoice ye in that day, and leap for joy: for behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets.

^f Amos 6. 1.

24 ^f But woe unto you that are rich: for ye have received your consolation.

^g Isai. 65. 13.

25 ^g Woe unto you that are full: for ye shall hunger. Woe unto you that laugh now: for ye shall mourn and weep.

26 Woe unto you when all men shall speak well of you: for so did their fathers to the false prophets.

^h Matth. 5. 44.

27 ¶ ^h But I say unto you which hear, Love your enemies, do good to them which hate you, bless them that curse you, and pray for them which despitefully use you.

ⁱ Matth. 5. 39. ^j 1 Cor. 6. 7.

28 ¶ And unto him that smiteth thee on the one cheek, offer also the other; ^k and him that taketh away thy cloke, forbid not to take thy coat also.

30 Give to every man that asketh of thee; and of him that taketh away thy goods, ask *them* not again. Anno Domini 31.

31 ^l And as ye would that men should do to you, do ye also to them likewise. ^l Tobit 4. 15.

32 ^m For if ye love them which love you, what thank have ye? for sinners also love those that love them. ^m Matth. 5. 46.

33 And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.

34 ⁿ And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again. ⁿ Matth. 5. 42.

35 But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil.

36 Be ye therefore merciful, as your Father also is merciful.

37 ^o Judge not, and ye shall not be judged: ^o Matth. 7. condemn not, and ye shall not be condemned: ^o 1. forgive, and ye shall be forgiven:

38 Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again.

39 And he spake a parable unto them; ^p Can the blind lead the blind? shall they not both fall into the ditch? ^p Matth. 15. 14.

40 ^q The disciple is not above his master: but every one ^q that is perfect, shall be as his master. ^q Matth. 10. 24.

41 ^r And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? ^r Or, shall be perfected as his master.

42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye. ^r Matth. 7. 3.

43 ^s For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit. ^s Matth. 7. 16.

44 For every tree is known by his own fruit: for of thorns men do not gather figs, nor of a bramble-bush gather they grapes.

45 A good man out of the good treasure of his heart, bringeth forth that which is good; and an evil man out of the evil treasure of his heart, bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

46 ¶ ^t And why call ye me Lord, Lord, and do not the things which I say? ^t Matth. 7. 21.

47 Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like.

48 He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.

Anno
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49 But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth, against which the stream did beat vehemently, and immediately it fell, and the ruin of that house was great.

C H A P. VII.

1 Christ findeth a greater faith in the centurion a Gentile, than in any of the Jews; 10 healeth his servant being absent; 11 raiseth from death the widow's son at Nain; 19 answereth John's messengers with the declaration of his miracles; 24 testifieth to the people what opinion he held of John; 30 inveigheth against the Jews, who with neither the manners of John nor of Jesus could be won; 36 and sheweth by occasion of Mary Magdalene, how he is a friend to sinners, not to maintain them in sins, but to forgive them their sins upon their faith and repentance.

• Matth. 8. 5. NOW when he had ended all his sayings in the audience of the people, ^a he entered into Capernaum.

2 And a certain centurion's servant, who was dear unto him, was sick, and ready to die.

3 And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.

4 And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this.

5 For he loveth our nation, and he hath built us a synagogue.

6 Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldst enter under my roof;

7 Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed.

8 For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

9 When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel.

10 And they that were sent, returning to the house, found the servant whole that had been sick.

11 ¶ And it came to pass the day after, that he went into a city called Nain: and many of his disciples went with him, and much people.

12 Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her.

13 And when the Lord saw her, he had compassion on her, and said unto her, Weep not.

¶ Or, coffin. 14 And he came and touched the bier: And they that bare him stood still. And he said, Young man, I say unto thee, Arise.

15 And he that was dead, sat up, and began to speak. And he delivered him to his mother.

16 And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people.

17 And this rumour of him went forth throughout all Judea, and throughout all the region round about.

18 ^b And the disciples of John shewed him of all these things. ^b Matth. 11. 2.

19 ¶ And John calling unto him two of his disciples, sent them unto Jesus, saying, Art thou he that should come? or look we for another?

20 When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another?

21 And in that same hour he cured many of their infirmities, and plagues, and of evil spirits; and unto many that were blind he gave sight.

22 Then Jesus answering, said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.

23 And blessed is he whosoever shall not be offended in me.

24 ¶ And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind?

25 But what went ye out for to see? A man clothed in soft raiment? behold, they which are gorgeously apparelled, and live delicately, are in kings courts.

26 But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet.

27 This is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

28 For I say unto you, Among those that are born of women, there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God, is greater than he.

29 And all the people that heard him, and the publicans justified God, being baptized with the baptism of John.

30 But the Pharisees and lawyers [¶] rejected the counsel of God [¶] against themselves, being not baptized of him. [¶] Or, frustrated. [¶] Or, within themselves.

31 ¶ And the Lord said, ^c Whereunto then shall I liken the men of this generation? and to what are they like? ^c Matth. 11. 16.

32 They are like unto children sitting in the market-place, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept.

33 For John the Baptist came neither eating bread, nor drinking wine; and ye say, He hath a devil.

Anno
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Anno Domini 31. 34 The Son of man is come eating and drinking; and ye say, Behold, a gluttonous man, and a wine-bibber, a friend of publicans and sinners. 35 But wisdom is justified of all her children.

Mark 14. 36 ¶ And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat.

37 And behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaſter-box of ointment,

38 And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.

39 Now when the Pharisee which had bidden him, saw it, he spake within himself, saying, This man, if he were a prophet, would have known who, and what manner of woman this is that toucheth him: for she is a sinner.

40 And Jesus answering, said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

¶ See Matth. 18. 28. 41 There was a certain creditor, which had two debtors: the one owed five hundred pence, and the other fifty.

42 And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?

43 Simon answered and said, I suppose that he to whom he forgave most. And he said unto him, Thou hast rightly judged.

44 And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head.

45 Thou gavest me no kiss: but this woman, since the time I came in, hath not ceased to kiss my feet.

46 Mine head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.

47 Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little.

48 And he said unto her, Thy sins are forgiven.

49 And they that sat at meat with him, began to say within themselves, Who is this that forgiveth sins also?

50 And he said to the woman, Thy faith hath saved thee; go in peace.

C H A P. VIII.

1 Women minister unto Christ of their substance.

4 Christ, after he had preached from place to place, attended with his apostles, propoundeth the parable of the sower, 16 and of the candle; 21 declareth who are his mother, and brethren; 22 rebuketh the winds; 26 casteth the legion of devils out of the man into the herd of swine; 37 is rejected of the Gadarenes; 43 healeth the woman of her bloody issue: 49 and raiseth from death Jairus' daughter.

AND it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve were with him;

2 And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils,

3 And Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance.

4 ¶ And when much people were gathered together, and were come to him out of every city, he spake by a parable:

5 A sower went out to sow his seed: and as he sowed, some fell by the way-side; and it was troden down, and the fowls of the air devoured it.

6 And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture.

7 And some fell among thorns; and the thorns sprang up with it, and choked it.

8 And other fell on good ground, and sprang up, and bare fruit an hundred-fold. And when he had said these things, he cried, He that hath ears to hear, let him hear.

9 And his disciples asked him, saying, What might this parable be?

10 And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.

11 ¶ Now the parable is this: The seed is the word of God. c Matth. 13. 18.

12 Those by the way-side, are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.

13 They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.

14 And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection.

15 But that on the good ground are they, which, in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

16 ¶ No man, when he hath lighted a candle, d Matth. 5. covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light.

17 ¶ For nothing is secret that shall not be made manifest; neither any thing hid that shall not be known, and come abroad. e Matth. 10. 26.

18 Take heed therefore how ye hear: f for whosoever hath, to him shall be given; and who-soever hath not, from him shall be taken even that which he seemeth to have. f Matth. 13. 12.

19 ¶ Then came to him his mother and his brethren, and could not come at him for the press. ¶ Or, thinketh that he hath. g Matth. 12. 46.

20 And it was told him by certain, which said,

Anno Domini 31.

Mark 16.

Matth. 13. 2.

c Matth. 13. 18.

d Matth. 5.

e Matth. 10. 26.

f Matth. 13. 12.

¶ Or, thinketh that he hath.

g Matth. 12. 46.

Anno Domini 31. said, Thy mother and thy brethren stand without, desiring to see thee.

21 And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.

22 ¶ ¹ Now it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they lunched forth.

23 But as they sailed, he fell asleep: and there came down a storm of wind on the lake; and they were filled *with water*, and were in jeopardy.

24 And they came to him, and awoke him, saying, Master, master, we perish. Then he arose, and rebuked the wind, and the raging of the water: and they ceased, and there was a calm.

25 And he said unto them, Where is your faith? And they being afraid, wondered, saying one to another, What manner of man is this? for he commandeth even the winds and water, and they obey him.

26 ¶ ¹ And they arrived at the country of the Gadarenes, which is over against Galilee.

27 And when he went forth to land, there met him out of the city, a certain man, which had devils long time, and ware no clothes, neither abode in *any* house, but in the tombs.

28 When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, *thou* Son of God most high? I beseech thee torment me not.

29 (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains, and in fetters; and he brake the bands, and was driven of the devil into the wilderness.)

30 And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him.

31 And they besought him, that he would not command them to go out into the deep.

32 And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them.

33 Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked.

34 When they that fed them saw what was done, they fled, and went and told *it* in the city and in the country.

35 Then they went out to see what was done; and came to Jesus, and found the man out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid.

36 They also which saw *it*, told them by what means he that was possessed of the devils, was healed.

37 ¶ Then the whole multitude of the country of the Gadarenes round about, besought him to depart from them: for they were taken with great fear. And he went up into the ship, and returned back again.

38 Now the man out of whom the devils were departed, besought him that he might be with him. But Jesus sent him away, saying,

39 Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city, how great things Jesus had done unto him.

40 And it came to pass that, when Jesus was returned, the people *gladly* received him: for they were all waiting for him.

41 ¶ ¹ And behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him that he would come into his house: ^{18.}

42 For he had one only daughter, about twelve years of age, and she lay a dying. (But as he went, the people thronged him.)

43 ¶ And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any,

44 Came behind him, and touched the border of his garment: and immediately her issue of blood stanch'd.

45 And Jesus said, Who touched me? When all denied, Peter, and they that were with him, said, Master, the multitude throng thee, and press *thee*, and sayest thou, Who touched me?

46 And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me.

47 And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people, for what cause she had touched him, and how she was healed immediately.

48 And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole: go in peace.)

49 ¶ While he yet spake, there cometh one from the ruler of the synagogue's house, saying to him, Thy daughter is dead: trouble not the Master.

50 But when Jesus heard *it*, he answered him, saying, Fear not: believe only, and she shall be made whole.

51 And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden.

52 And all wept, and bewailed her: but he said, Weep not: she is not dead, but sleepeth.

53 And they laughed him to scorn, knowing that she was dead.

54 And he put them all out, and took her by the hand, and called, saying, Maid, arise.

55 And her spirit came again, and she arose straightway: and he commanded to give her meat.

56 And her parents were astonished: but he charged them that they should tell no man what was done.

C H A P. IX.

1 Christ sendeth his apostles to work miracles, and to preach. 7 Herod desireth to see Christ. 17 Christ feedeth five thousand: 18 enquireth what opinion the world had of him: foretelleth his passion: 23 proposeth

23 *propoſeth to all the pattern of his patience.*
 28 *The transfiguration: 37 he healeth the lunatick: 43 again forewarneth his diſciples of his paſſion: 46 commendeth humility: 51 biddeth them to ſhew mildneſs towards all, without deſire of revenge. 57 Divers would follow him, but upon conditions.*

Anno
 Domini
 31.
 * Mark 10.
 1.

THEN he called his twelve diſciples together, and gave them power and authority over all devils, and to cure diſeaſes.

2 And he ſent them to preach the kingdom of God, and to heal the ſick.

3 And he ſaid unto them, Take nothing for your journey, neither ſtaves, nor ſcrip, neither bread, neither money; neither have two coats apiece.

4 And whatſoever houſe ye enter into, there abide, and thence depart.

5 And whoſoever will not receive you, when ye go out of that city, ſhake off the very duſt from your feet for a teſtimony againſt them.

6 And they departed, and went through the towns, preaching the goſpel, and healing every where.

A. D. 32.
 * Mark 14.
 1.

7 ¶ Now Herod the tetrarch heard of all that was done by him: and he was perplexed, becauſe that it was ſaid of ſome, that John was riſen from the dead;

8 And of ſome, that Elias had appeared; and of others, that one of the old prophets was riſen again.

9 And Herod ſaid, John have I beheaded: but who is this of whom I hear ſuch things? And he deſired to ſee him.

* Matth.
 14. 13.

10 ¶ And the apoſtles, when they were returned, told him all that they had done. And he took them, and went aſide privately into a deſert place, belonging to the city called Bethſaida.

11 And the people when they knew it, followed him: and he received them, and ſpake unto them of the kingdom of God, and healed them that had need of healing.

* Matth.
 14. 15.

12 And when the day began to wear away, then came the twelve, and ſaid unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a deſert place.

13 But he ſaid unto them, Give ye them to eat. And they ſaid, We have no more but five loaves and two fiſhes; except we ſhould go and buy meat for all this people.

14 For they were about five thouſand men. And he ſaid to his diſciples, Make them ſit down by fifties in a company.

15 And they did ſo, and made them all ſit down.

16 Then he took the five loaves, and the two fiſhes, and looking up to heaven, he bleſſed them, and brake, and gave to the diſciples to ſet before the multitude.

17 And they did eat, and were all filled: and there was taken up of fragments that remained to them, twelve baſkets.

* Matth.
 16. 11.

18 ¶ And it came to paſs, as he was alone praying, his diſciples were with him: and he

asked them, ſaying, Whom ſay the people that I am?

Anno
 Domini
 32.

19 They answering, ſaid, John the Baptiſt; but ſome ſay, Elias; and others ſay, that one of the old prophets is riſen again.

20 He ſaid unto them, But whom ſay ye that I am? Peter answering, ſaid, The Chriſt of God.

21 And he ſtraightly charged them, and commanded them to tell no man that thing,

22 Saying, The Son of man muſt ſuffer many things, and be rejected of the elders, and chief prieſts, and ſcribes, and be ſlain, and be raiſed the third day.

23 ¶ And he ſaid to them all, If any man will come after me, let him deny himſelf, and take up his croſs daily, and follow me.

24 For whoſoever will ſave his life, ſhall loſe it: but whoſoever will loſe his life for my ſake, the ſame ſhall ſave it.

25 For what is a man advantaged, if he gain the whole world, and loſe himſelf, or be caſt away?

26 For whoſoever ſhall be aſhamed of me, and of my words, of him ſhall the Son of man be aſhamed, when he ſhall come in his own glory, and in his Father's, and of the holy angels.

27 But I tell you of a truth, there be ſome ſtanding here which ſhall not taſte of death till they ſee the kingdom of God.

28 ¶ And it came to paſs, about an eight days after theſe ſayings, he took Peter, and John, and James, and went up into a mountain to pray.

29 And as he prayed, the faſhion of his countenance was altered, and his raiment was white and glistering.

30 And behold, there talked with him two men, which were Moſes and Elias:

31 Who appeared in glory, and ſpake of his deceaſe which he ſhould accompliſh at Jeruſalem.

32 But Peter and they that were with him were heavy with ſleep: and when they were awake, they ſaw his glory, and the two men that ſtood with him.

33 And it came to paſs, as they departed from him, Peter ſaid unto Jeſus, Maſter, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moſes, and one for Elias: not knowing what he ſaid.

34 While he thus ſpake, there came a cloud, and overſhadowed them: and they feared as they entered into the cloud.

35 And there came a voice out of the cloud, ſaying, This is my beloved Son: hear him.

36 And when the voice was paſt, Jeſus was found alone. And they kept it cloſe, and told no man in thoſe days any of thoſe things which they had ſeen.

37 ¶ And it came to paſs, that on the next day, when they were come down from the hill, much people met him.

38 And behold, a man of the company cried out, ſaying, Maſter, I beſeech thee look upon my ſon: for he is mine only child.

39 And

Anno
Domini
32.

39 And lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he someth again, and bruising him, hardly departeth from him.

40 And I besought thy disciples to cast him out, and they could not.

41 And Jesus answering, said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither.

42 And as he was yet a coming, the devil threw him down, and tare him. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.

43 ¶ And they were all amazed at the mighty power of God. But while they wondered every one at all things which Jesus did, he said unto his disciples,

Matth.
17. 22.

44 Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men.

45 But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying.

Matth.
18. 1.
Mark 9.
34.

46 ¶ Then there arose a reasoning among them, which of them should be greatest.

47 And Jesus perceiving the thought of their heart, took a child, and set him by him,

48 And said unto them, Whosoever shall receive this child in my name, receiveth me; and whosoever shall receive me, receiveth him that sent me: for he that is least among you all, the same shall be great.

Mark 9.
38.

49 ¶ And John answered and said, Master, we saw one casting out devils in thy name; and we forbid him, because he followeth not with us.

50 And Jesus said unto him, Forbid him not: for he that is not against us, is for us.

51 ¶ And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem,

52 And sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him.

53 And they did not receive him, because his face was as though he would go to Jerusalem.

54 And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?

2 Kings
1. 10.

55 But he turned and rebuked them, and said, Ye know not what manner of spirit ye are of.

56 For the Son of man is not come to destroy mens lives, but to save them. And they went to another village.

Matth. 8.
19.

57 ¶ And it came to pass that as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest.

58 And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head.

Matth. 8.
21.

59 ¶ And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father.

60 Jesus said unto him, Let the dead bury

their dead: but go thou and preach the kingdom of God.

Anno
Domini
32.

61 And another also said, Lord, I will follow thee; but let me first go bid them farewell which are at home at my house.

62 And Jesus said unto him, No man having put his hand to the plough, and looking back, is fit for the kingdom of God.

CHAP. X.

1 Christ sendeth out at once seventy disciples to work miracles, and to preach: 17 admonisheth them to be humble, and wherein to rejoice: 21 thanketh his Father for his grace: 23 magnifieth the happy estate of his church: 25 teacheth the lawyer how to attain eternal life, and to take every one for his neighbour that needeth his mercy: 21 reprehendeth Martha, and commendeth Mary her sister.

AFTER these things, the Lord appointed other seventy also, and sent them two and two before his face into every city, and place, whither he himself would come.

Matth.
10. 1.

2 Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.

Matth. 9.
37.

3 Go your ways: behold, I send you forth as lambs among wolves.

Matth.
10. 16.

4 Carry neither purse, nor scrip, nor shoes: and salute no man by the way.

5 And into whatsoever house ye enter, first say, Peace be to this house.

Matth.
10. 13.

6 And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again.

7 And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house.

8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you.

9 And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.

10 But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,

11 Even the very dust of your city which cleaveth on us, we do wipe off against you: notwithstanding, be ye sure of this, that the kingdom of God is come nigh unto you.

12 But I say unto you, that it shall be more tolerable in that day for Sodom than for that city.

13 Woe unto thee, Chorazin; woe unto thee, Bethsaida: for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented sitting in sackcloth and ashes.

Matth.
11. 21.

14 But it shall be more tolerable for Tyre and Sidon at the judgement, than for you.

15 And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell.

16 He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me.

Matth.
10. 40.

17 ¶ And

Anno
Domini
32.

17 ¶ And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

18 And he said unto them, I beheld Satan as lightning fall from heaven.

19 Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.

20 Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

21 ¶ In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.

22 ¶ All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him.

23 ¶ And he turned him unto his disciples, and said privately, ^e Blessed are the eyes which see the things that ye see.

24 For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

25 ¶ And behold, a certain lawyer stood up, and tempted him, saying, ^h Master, what shall I do to inherit eternal life?

26 He said unto him, What is written in the law? how readest thou?

27 And he answering, said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

28 And he said unto him, Thou hast answered right: this do, and thou shalt live.

29 But he, willing to justify himself, said unto Jesus, And who is my neighbour?

30 And Jesus answering, said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.

31 And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side.

32 And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

33 But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him,

34 And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

35 And on the morrow, when he departed, he took out two ^{||} pence, and gave them to the host, and said unto him, Take care of him: and whatsoever thou spendest more, when I come again, I will repay thee.

b

¶ Many ancient copies add these words, And turning to his disciples, he said.

^e Matth. 13. 16.

^h Matth. 22. 35.

¶ See Mat. 20. 2.

36 Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?

Anno
Domini
32.

37 And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

38 ¶ Now it came to pass, as they went, that he entered into a certain village: and a certain woman, named Martha, received him into her house.

39 And she had a sister called Mary, which also sat at Jesus' feet, and heard his word.

40 But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

41 And Jesus answered, and said unto her, Martha, Martha, thou art careful, and troubled about many things:

42 But one thing is needful. And Mary hath chosen that good part, which shall not be taken away from her.

CHAP. XI.

1 Christ teacheth to pray, and that instantly:

11 assuring that God so will give us good things.

14 He, casting out a dumb devil, rebuketh the blasphemous Pharisees: 28 and sheweth who are blessed: 29 preacheth to the people: 37 and reprehendeth the outward shew of holiness in the Pharisees, scribes, and lawyers.

AND it came to pass, that as he was praying ^{A. D. 33.} in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.

2 And he said unto them, When ye pray, say,

^a Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. ^{a Matth. 6. 9.}

3 Give us ^{||} day by day our daily bread.

¶ Or, for the day.

4 And forgive us our sins: for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.

5 And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves:

6 For a friend of mine ^{||} in his journey is come to me, and I have nothing to set before him? ^{¶ Or, out of his way.}

7 And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee.

8 I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity, he will rise and give him as many as he needeth.

9 ^b And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. ^{b Matth. 7. 7.}

10 For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened.

11 ^c If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? ^{c Matth. 7. 9.}

12 Or if he shall ask an egg, will he offer him a scorpion?

13 If

Anno
Domini
33.

13 If ye then, being evil, know *how* to give good gifts unto your children : how much more shall *your* heavenly Father give the Holy Spirit to them that ask him ?

14 ¶ And he was casting out a devil, and it was dumb. And it came to pass when the devil was gone out, the dumb spake ; and the people wondered.

^a Matth. 9. 34. & 12. 24. 15 But some of them said, ^a He casteth out devils through Beelzebub, the chief of the devils.

16 And others tempting *him*, sought of him a sign from heaven.

17 But he knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation ; and a house *divided* against a house falleth.

18 If Satan also be divided against himself, how shall his kingdom stand ? because ye say that I cast out devils through Beelzebub.

19 And if I by Beelzebub cast out devils, by whom do your sons cast them out ? therefore shall they be your judges.

20 But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.

21 When a strong man armed keepeth his palace, his goods are in peace :

22 But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.

23 He that is not with me is against me : and he that gathereth not with me scattereth.

^c Matth. 12. 43. 24 ^c When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest : and finding none, he saith, I will return unto my house whence I came out.

25 And when he cometh, he findeth *it* swept and garnished.

26 Then goeth he, and taketh to him seven other spirits more wicked than himself ; and they enter in, and dwell there : and the last state of that man is worse than the first.

27 ¶ And it came to pass as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed *is* the womb that bare thee, and the paps which thou hast sucked.

28 But he said, Yea, rather blessed *are* they that hear the word of God and keep it.

³ Matth. 12. 38. 29 ¶ ^f And when the people were gathered thick together, he began to say, This is an evil generation : they seek a sign ; and there shall no sign be given it, but the sign of Jonas the prophet.

30 For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.

31 The queen of the south shall rise up in the judgement with the men of this generation, and condemn them : for she came from the utmost parts of the earth, to hear the wisdom of Solomon ; and behold, a greater than Solomon *is* here.

32 The men of Nineveh shall rise up in the judgement with this generation, and shall condemn it : for they repented at the preaching of Jonas ; and behold, a greater than Jonas *is* here.

33 ^e No man when he hath lighted a candle, putteth *it* in a secret place, neither under a *||* bushel, but on a candlestick, that they which come in may see the light.

34 ^h The light of the body is the eye : therefore when thine eye is single, thy whole body also is full of light ; but when *thine eye* is evil, thy body also is full of darkness.

35 Take heed therefore, that the light which is in thee be not darkness.

36 If thy whole body therefore *be* full of light, having no part dark, the whole shall be full of light ; as when the bright shining of a candle doth give thee light.

37 ¶ And as he spake, a certain Pharisee besought him to dine with him : and he went in, and sat down to meat.

38 And when the Pharisee saw *it*, he marvelled that he had not first washed before dinner.

39 ⁱ And the Lord said unto him, Now do ye ¹ Matth. 23. 25. Pharisees make clean the outside of the cup and the platter ; but your inward part is full of ravening and wickedness.

40 Ye fools, did not he that made that which is without, make that which is within also ?

41 But rather give alms *||* of such things as ye have ; and behold, all things are clean unto you. ^{||} Or. as you are able.

42 But woe unto you, Pharisees : for ye tithe mint, and rue, and all manner of herbs, and pass over judgement and the love of God : these ought ye to have done, and not to leave the other undone.

43 ^k Woe unto you, Pharisees : for ye love the uppermost seats in the synagogues, and greetings ^k Matth. 23. 6. in the markets.

44 Woe unto you, scribes and Pharisees, hypocrites : for ye are as graves which appear not, and the men that walk over *them* are not aware of *them*.

45 ¶ Then answered one of the lawyers, and said unto him, Master, thus saying, thou reproachest us also.

46 ^l And he said, Woe unto you also, ye lawyers : for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. ^l Matth. 23. 4.

47 ^m Woe unto you : for ye build the sepulchres of the prophets, and you fathers killed ^m Matth. 23. 29. them.

48 Truly ye bear witness, that ye allow the deeds of your fathers : for they indeed killed them ; and ye build their sepulchres.

49 Therefore also said the wisdom of God, I will send them prophets and apostles, and *some* of them they shall slay and persecute :

50 That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation ;

51 ⁿ From the blood of Abel unto the blood ⁿ Gen. 4. 8. of Zacharias, which perished between the altar and

Anno Domini 33. *Matth. 23. 13. Or, for bad.* and the temple: verily I say unto you, It shall be required of this generation.

52 ° Woe unto you, lawyers: for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in, ye hindered.

53 And as he said these things unto them, the scribes and the Pharisees began to urge him vehemently, and to provoke him to speak of many things;

54 Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

C H A P. XII.

1 *Christ preacheth to his disciples to avoid hypocrisy and fearfulness in publishing his doctrine: 13 warneth the people to beware of covetousness, by the parable of the rich man who set up greater barns. 22 We must not be over-careful of earthly things; 31 but seeking the kingdom of God, 33 give alms, 36 be ready at a knock to open to our Lord whensoever he cometh. 41 Christ's ministers are to see to their charge, 49 and look for persecution. 54 The people must take this time of grace; 58 because it is a fearful thing to die without reconciliation.*

a Matth. 16. 6. **I**N the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy.

b Matth. 10. 26. 2 *b* For there is nothing covered, that shall not be revealed; neither hid, that shall not be known.

3 Therefore, whatsoever ye have spoken in darkness, shall be heard in the light; and that which ye have spoken in the ear in closets, shall be proclaimed upon the house-tops.

c Matth. 10. 28. 4 *c* And I say unto you, my friends, Be not afraid of them that kill the body, and after that, have no more that they can do.

5 But I will forewarn you whom ye shall fear: Fear him which, after he hath killed, hath power to cast into hell; yea, I say unto you, Fear him.

¶ See Matth. 10. 29. 6 Are not five sparrows sold for two *¶* farthings, and not one of them is forgotten before God?

7 But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows.

d Matth. 10. 32. 2 Tim. 2. 11. 8 *d* Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God.

9 But he that denieth me before men, shall be denied before the angels of God.

10 And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost, it shall not be forgiven.

e Matth. 10. 19. 11 *e* And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say:

12 For the Holy Ghost shall teach you in the same hour what ye ought to say.

13 ¶ And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.

14 And he said unto him, Man, who made me a judge, or a divider over you?

15 And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

16 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:

17 And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

18 And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

19 And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.

20 But God said unto him, *Thou fool, this night ¶ thy soul shall be required of thee: then whose shall those things be which thou hast provided?* *¶ Or, do they require thy soul.*

21 So is he that layeth up treasure for himself, and is not rich towards God.

22 ¶ And he said unto his disciples, Therefore I say unto you, ¶ Take no thought for your *f Matth. 6. 25.* life, what ye shall eat; neither for the body, what ye shall put on.

23 The life is more than meat, and the body is more than raiment.

24 Consider the ravens: for they neither sow nor reap; which neither have store-house, nor barn; and God feedeth them: How much more are ye better than the fowls?

25 And which of you with taking thought can add to his stature one cubit?

26 If ye then be not able to do that thing which is least, why take ye thought for the rest?

27 Consider the lilies how they grow: They toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these.

28 If then God so clothe the grass, which is to-day in the field, and to-morrow is cast into the oven; how much more will he clothe you, O ye of little faith?

29 And seek not ye what ye shall eat, or what ye shall drink, *¶ neither be ye of doubtful mind.* *¶ Or, live not in careful suspense.*

30 For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.

31 ¶ But rather seek ye the kingdom of God, and all these things shall be added unto you.

32 Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

33 Sell that ye have, and give alms: *¶ provide ¶ Matth. 6. 20.* yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

Anno Domini 34 For where your treasure is, there will your heart be also.

33. 35 ^h Let your loins be girded about, and your lights burning;

13. 36 And ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately.

37 Blessed are those servants, whom the Lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

38 And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.

Matth. 24. 43. 39 ⁱ And this know, that if the good-man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.

40 Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

41 ¶ Then Peter said unto him, Lord, speakst thou this parable unto us, or even to all?

42 And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season?

43 Blessed is that servant, whom his lord when he cometh shall find so doing.

44 Of a truth I say unto you, that he will make him ruler over all that he hath.

45 But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the men-servants, and maidens, and to eat and drink, and to be drunken;

46 The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.

¶ Or, cut him off.

47 And that servant which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes.

48 But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

49 ¶ I am come to send fire on the earth, and what will I, if it be already kindled?

50 But I have a baptism to be baptized with, and how am I straitened till it be accomplished!

¶ Or, pained.

* Matth. 10. 34.

51 * Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division.

52 For from henceforth there shall be five in one house divided, three against two, and two against three.

53 The father shall be divided against the son, and the son against the father; the mother

against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law.

Anno Domini 33.

54 ¶ And he said also to the people, ¹ When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is.

Matth. 16. 2.

55 And when ye see the south wind blow, ye say, There will be heat; and it cometh to pass.

56 Ye hypocrites, ye can discern the face of the sky, and of the earth; but how is it, that ye do not discern this time?

57 Yea, and why even of yourselves judge ye not what is right?

58 ¶ ^m When thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.

Matth. 5. 25.

59 I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.

¶ See Mark 12. 42.

CHAP. XIII.

¹ Christ preacheth repentance upon the punishment of the Galileans, and others. 6 The fruitless fig-tree may not stand. 11 He healeth the crooked woman: 18 sheweth the powerful working of the word in the hearts of his chosen, by the parable of the grain of mustard-seed, and of leaven: 24 exhorteth to enter in at the strait gate: 31 and reproveth Herod and Jerusalem.

THERE were present at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices.

2 And Jesus answering, said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things?

3 I tell you, Nay: but, except ye repent, ye shall all likewise perish.

4 Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem?

¶ Or, debtors.

5 I tell you, Nay: but, except ye repent, ye shall all likewise perish.

6 ¶ He spake also this parable: A certain man had a fig-tree planted in his vineyard; and he came and sought fruit thereon, and found none.

7 Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig-tree, and find none: cut it down; why cumbereth it the ground?

8 And he answering, said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it:

9 And if it bear fruit, well: and if not, then after that thou shalt cut it down.

10 And he was teaching in one of the synagogues on the sabbath.

11 ¶ And behold, there was a woman which had a spirit of infirmity eighteen years, and was

Anno Domini 33. was bowed together, and could in no wise lift up herself.

12 And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity.

13 And he laid his hands on her: and immediately she was made straight, and glorified God.

14 And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath-day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath-day.

15 The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering?

16 And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath-day?

17 And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

18 ¶ ^a Matth. 13. 31. Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it?

19 It is like a grain of mustard-seed, which a man took, and cast into his garden, and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it.

20 And again he said, Whereunto shall I liken the kingdom of God?

21 It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

22 ^b Matth. 9. 35. And he went through the cities and villages, teaching, and journeying towards Jerusalem.

23 Then said one unto him, Lord, are there few that be saved? And he said unto them,

24 ¶ ^c Matth. 7. 13. Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.

25 When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, lord, open unto us; and he shall answer and say unto you, I know you not whence ye are:

26 Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.

27 ^a Matth. 7. 23. But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity.

28 There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God, and you yourselves thrust out.

29 And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God.

30 ^e And behold, there are last, which shall be first; and there are first, which shall be last.

31 ¶ The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod will kill thee. ^f Matth. 19. 30.

32 And he said unto them, Go ye and tell that fox, Behold, I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected.

33 Nevertheless, I must walk to-day and to-morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem.

34 ^f O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!

35 Behold, your house is left unto you desolate. And verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord.

C H A P. XIV.

2 Christ healeth the dropsy on the sabbath: 7 teacheth humility: 12 to feast the poor: 16 under the parable of the great supper, sheweth how worldly-minded men, who condemn the word of God, shall be shut out of heaven. 25 Those who will be his disciples, to bear their cross, must make their accounts aforehand, lest with shame they revolt from him afterward, 34 and become altogether unprofitable, like salt that hath lost his savour.

AND it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath-day, that they watched him.

2 And behold, there was a certain man before him which had the dropsy.

3 And Jesus answering, spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath-day?

4 And they held their peace. And he took him, and healed him, and let him go;

5 And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath-day?

6 And they could not answer him again to these things.

7 ¶ And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them,

8 When thou art bidden of any man to a wedding, sit not down in the highest room, lest a more honourable man than thou be bidden of him;

9 And he that bade thee and him, come and say to thee, Give this man place; and thou begin with shame to take the lowest room.

10 ^a But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. ^b Prov. 25. 6, 7.

11 ^b For

Anno
Domini33.
Matth.
23. 12.

11 ^b For whosoever exalteth himself shall be abased, and he that humbleth himself shall be exalted.

12 ¶ Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompence be made thee.

Tobit 4.
7.

13 But when thou makest a feast, call the poor, the maimed, the lame, the blind:

14 And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

15 ¶ And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God.

Rev. 19.
9.

16 ^c Then said he unto him, A certain man made a great supper, and bade many:

Matth.
22. 2.

17 And sent his servant at supper-time, to say to them that were bidden, Come; for all things are now ready.

18 And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.

19 And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.

20 And another said, I have married a wife, and therefore I cannot come.

21 So that servant came, and shewed his lord these things. Then the master of the house being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

22 And the servant said, Lord, it is done, as thou hast commanded, and yet there is room.

23 And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled.

24 For I say unto you, that none of those men which were bidden, shall taste of my supper.

25 ¶ And there went great multitudes with him: and he turned, and said unto them,

Matth.
10. 37.

26 ^f If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

27 And whosoever doth not bear his cross, and come after me, cannot be my disciple.

28 For, which of you intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?

29 Lest haply after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him,

30 Saying, This man began to build, and was not able to finish.

31 Or what king going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?

32 Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

33 So likewise, whosoever he be of you, that forsaketh not all that he hath, he cannot be my disciple.

34 ¶ Salt is good: but if the salt have lost his savour, wherewith shall it be seasoned?

Matth. 5.
13.

35 It is neither fit for the land, nor yet for the dunghill; but men cast it out. He that hath ears to hear, let him hear.

C H A P. XV.

1 The parable of the lost sheep: 8 Of the piece of silver: 11 Of the prodigal son.

THEN drew near unto him all the publicans and sinners for to hear him.

2 And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.

3 ¶ And he spake this parable unto them, saying,

4 ^a What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

Matth.
18. 12.

5 And when he hath found it, he layeth it on his shoulders, rejoicing.

6 And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost.

7 I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

8 ¶ Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it?

Drachma, here translated a piece of silver, is the eighth part of an ounce, which cometh to seven pence half-penny, and is equal to the Roman penny, Matth. 18. 28.

9 And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.

10 Likewise I say unto you, There is joy in the presence of the angels of God, over one sinner that repenteth.

11 ¶ And he said, A certain man had two sons:

12 And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living.

13 And not many days after, the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

14 And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

15 And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

16 And he would fain have filled his belly with the husks that the swine did eat; and no man gave unto him.

E

17 And

Anno Domini 33. 17 And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

18 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

19 And am no more worthy to be called thy son: make me as one of thy hired servants.

20 And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

21 And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

22 But the father said to his servants, Bring forth the best robe, and put it on him, and put a ring on his hand, and shoes on his feet.

23 And bring hither the fatted calf, and kill it; and let us eat, and be merry.

24 For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

25 Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing.

26 And he called one of the servants, and asked what these things meant.

27 And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

28 And he was angry, and would not go in; therefore came his father out, and intreated him.

29 And he answering, said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment; and yet thou never gavest me a kid, that I might make merry with my friends:

30 But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

31 And he said unto him, Son, thou art ever with me, and all that I have is thine.

32 It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

C H A P. XVI.

1 The parable of the unjust steward. 14 Christ reproveth the hypocrisy of the covetous Pharisees.

19 The rich glutton, and Lazarus the beggar.

AND he said also unto his disciples, There was a certain rich man which had a steward; and the same was accused unto him, that he had wasted his goods.

2 And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship: for thou mayest be no longer steward.

3 Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig, to beg I am ashamed.

4 I am resolved what to do, that when I am put out of the stewardship, they may receive me into their houses.

5 So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord?

6 And he said, An hundred || measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.

7 Then said he to another, And how much owest thou? And he said, An hundred || measures of wheat. And he said unto him, Take thy bill, and write fourscore.

8 And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light.

9 And I say unto you, Make to yourselves friends of the || mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.

10 He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much.

11 If therefore ye have not been faithful in the unrighteous || mammon, who will commit to your trust the true riches?

12 And if ye have not been faithful in that which is another man's, who shall give you that which is your own?

13 ¶ No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

14 And the Pharisees also, who were covetous, heard all these things, and they derided him.

15 And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed amongst men, is abomination in the sight of God.

16 The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it.

17 And it is easier for heaven and earth to pass, than one tittle of the law to fail.

18 Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband, committeth adultery.

19 ¶ There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:

20 And there was a certain beggar named Lazarus, which was laid at his gate, full of sores,

21 And desiring to be fed with the crumbs which fell from the rich man's table: moreover, the dogs came and licked his sores.

22 And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom. The rich man also died, and was buried:

23 And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

24 And

Anno Domini 33.

¶ The word *Batus* in the original containeth nine gallons three quarts.

¶ The word here interpreted *a measure*, in the original containeth about fourteen bushels and a pottle.

¶ Or, *riches*.

¶ Or, *riches*.

¶ Matth. 6. 24.

¶ Matth. 11. 12.

¶ Matth. 5. 18.

¶ Matth. 5. 32.

Anno
Domini
33.

24 And he cried, and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue: for I am tormented in this flame.

25 But Abraham said, Son, remember that thou in thy life-time receivest thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

26 And besides all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you, cannot; neither can they pass to us, that *would come* from thence.

27 Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house:

28 For I have five brethren; that he may testify unto them, lest they also come into this place of torment.

29 Abraham saith unto him, They have Moses and the prophets; let them hear them.

30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.

31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

C H A P. XVII.

1 Christ teacheth to avoid occasions of offence. 3 One to forgive another. 6 The power of faith. 7 How we are bound to God, and not he to us. 11 He healeth ten lepers. 22 Of the kingdom of God, and the coming of the Son of man.

THEN said he unto the disciples, ^a It is impossible but that offences will come: but woe unto him through whom they come.

² It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.

³ ¶ Take heed to yourselves: ^b If thy brother trespass against thee, rebuke him; and if he repent, forgive him.

⁴ And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.

⁵ And the apostles said unto the Lord, Increase our faith.

⁶ ^c And the Lord said, If ye had faith as a grain of mustard-seed, ye might say unto this sycamine-tree, Be thou plucked up by the roots, and be thou planted in the sea; and it should obey you.

⁷ But which of you having a servant plowing, or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat?

⁸ And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?

⁹ Doth he thank that servant because he did the things that were commanded him? I trow not.

¹⁰ So likewise ye, when ye shall have done all those things which are commanded you, say,

We are unprofitable servants: we have done that which was our duty to do.

¹¹ ¶ And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.

¹² And as he entered into a certain village, there met him ten men that were lepers, which stood afar off:

¹³ And they lifted up *their* voices, and said, Jesus, Master, have mercy on us.

¹⁴ And when he saw *them*, he said unto them, ^d Go shew yourselves unto the priests. ^e Lev. 14. And it came to pass that, as they went, they were cleansed.

¹⁵ And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God,

¹⁶ And fell down on *his* face at his feet, giving him thanks: and he was a Samaritan.

¹⁷ And Jesus answering said, Were there not ten cleansed? but where *are* the nine?

¹⁸ There are not found that returned to give glory to God, save this stranger.

¹⁹ And he said unto him, Arise, go thy way: thy faith hath made thee whole.

²⁰ ¶ And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not ^{||} with observation.

²¹ Neither shall they say, Lo here; or lo there: for behold, the kingdom of God is ^{||} within you.

²² And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it.

²³ ^e And they shall say to you, See here; or see there: go not after *them*, nor follow *them*. ^f Matth. 24. 23.

²⁴ For as the lightning that lighteth out of the one *part* under heaven, shineth unto the other *part* under heaven; so shall also the Son of man be in his day.

²⁵ But first must he suffer many things, and be rejected of this generation.

²⁶ ^g And as it was in the days of Noe, so shall ^h Gen. 7. it be also in the days of the Son of man.

²⁷ They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark; and the flood came, and destroyed them all.

²⁸ ⁱ Likewise also as it was in the days of Lot; ^j Gen. 19. they did eat, they drank, they bought, they sold, they planted, they builded;

²⁹ But the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all:

³⁰ Even thus shall it be in the day when the Son of man is revealed.

³¹ In that day, he which shall be upon the house-top, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back.

³² ^k Remember Lot's wife.

³³ ^l Whosoever shall seek to save his life, shall lose it; and whosoever shall lose his life, shall preserve it. ^m Matth. 16. 25.

Anno
Domini
33.

^{||} Or, with outward shew.

^{||} Or, among you.

^h Gen. 7.

^j Gen. 19.

^k Gen. 19.

^l Matth. 16. 25.

Anno Domini

34 * I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left.

33. * Matth.

35 Two women shall be grinding together; the one shall be taken, and the other left.

24. 40.

¶ This 36 verse is wanting in most of the Greek copies.

1 Matth. 24. 28.

36 ¶ Two men shall be in the field; the one shall be taken, and the other left.

37 And they answered and said unto him, Where, Lord? And he said unto them, Where-soever the body is, thither will the eagles be gathered together.

C H A P. XVIII.

3 Of the importunate widow. 9 Of the Pharisee and the publican. 15 Children brought to Christ.

18 A ruler that would follow Christ, but is hindered by his riches. 28 The reward of them that leave all for his sake. 31 He foreteweth his death, 35 and restoreth a blind man to his sight.

* 1 Theff. 5. 17.

AND he spake a parable unto them, to this end, that men ought always to pray, and not to faint;

2 Saying, There was in a city a judge, which feared not God, neither regarded man.

3 And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.

4 And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man;

5 Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.

6 And the Lord said, Hear what the unjust judge saith.

7 And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?

8 I tell you that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth?

¶ Or, as being righteous.

9 And he spake this parable unto certain which trusted in themselves, that they were righteous, and despised others:

10 Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

11 The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.

12 I fast twice in the week, I give tithes of all that I possess.

13 And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

b Matth. 23. 12.

14 I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself, shall be abased; and he that humbleth himself, shall be exalted.

15 And they brought unto him also infants, that he would touch them: but when his disciples saw it, they rebuked them.

16 But Jesus called them unto him, and said, Suffer little children to come unto me, and

forbid them not: for of such is the kingdom of God.

Anno Domini 33.

17 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein.

18 c And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life? c Matth. 19. 16.

19 And Jesus said unto him, Why callest thou me good? none is good save one, that is God.

20 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother.

21 And he said, All these have I kept from my youth up.

22 Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.

23 And when he heard this, he was very sorrowful: for he was very rich.

24 And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God!

25 For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.

26 And they that heard it, said, Who then can be saved?

27 And he said, The things which are impossible with men, are possible with God.

28 d Then Peter said, Lo, we have left all, d Matth. 19. 27.

29 And he said unto them, Verily I say unto you, there is no man that hath left house, or parents, or brethren, or wife, or children for the kingdom of God's sake,

30 Who shall not receive manifold more in this present time, and in the world to come life everlasting.

31 ¶ e Then he took unto him the twelve, e Matth. 20. 17. and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man, shall be accomplished.

32 For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on;

33 And they shall scourge him, and put him to death: and the third day he shall rise again.

34 And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.

35 ¶ f And it came to pass that, as he was f Matth. 20. 29. come nigh unto Jericho, a certain blind man sat by the way-side begging;

36 And hearing the multitude pass by, he asked what it meant.

37 And they told him, that Jesus of Nazareth passeth by.

38 And he cried, saying, Jesus, thou son of David, have mercy on me.

39 And

Anno
Domini
33.

39 And they which went before rebuked him, that he should hold his peace: but he cried so much the more, *Thou son of David, have mercy on me.*

40 And Jesus stood and commanded him to be brought unto him: and when he was come near, he asked him,

41 Saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight.

42 And Jesus said unto him, Receive thy sight: thy faith hath saved thee.

43 And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.

CHAP. XIX.

2 Of Zaccheus a publican. 11 The ten pieces of money. 28 Christ rideth into Jerusalem with triumph: 41 Weepeth over it: 45 Driveth the buyers and sellers out of the temple: 47 Teaching daily in it. The rulers would have destroyed him, but for fear of the people.

AND Jesus entered and passed through Jericho.

2 And behold, *there was* a man named Zaccheus, which was the chief among the publicans, and he was rich.

3 And he sought to see Jesus, who he was, and could not for the press, because he was little of stature.

4 And he ran before, and climbed up into a sycamore-tree to see him; for he was to pass that way.

5 And when Jesus came to the place, he looked up, and saw him, and said unto him, Zaccheus, make haste, and come down: for to-day I must abide at thy house.

6 And he made haste, and came down, and received him joyfully.

7 And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner.

8 And Zaccheus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him four-fold.

9 And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is the son of Abraham.

10 ^a For the Son of man is come to seek, and to save that which was lost.

11 And as they heard these things, he added, and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.

12 ^b He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.

13 And he called his ten servants, and delivered them ten ^c pounds, and said unto them, Occupy till I come.

14 But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us.

15 And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

16 Then came the first, saying, Lord, thy pound hath gained ten pounds.

17 And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.

18 And the second came, saying, Lord, thy pound hath gained five pounds.

19 And he said likewise to him, Be thou also over five cities.

20 And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin:

21 For I feared thee, because thou art an austere man: thou takest up that thou laydest not down, and reapest that thou didst not sow.

22 And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow:

23 Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?

24 And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds.

25 (And they said unto him, Lord, he hath ten pounds)

26 For I say unto you, ^c That unto every one which hath, shall be given; and from him that hath not, even that he hath shall be taken away from him. ^d Matth. 13. 12.

27 But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.

28 ¶ And when he had thus spoken, he went before, ascending up to Jerusalem.

29 ^e And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called the mount of Olives, he sent two of his disciples, ^e Matth. 21. 1.

30 Saying, Go ye into the village over against you; in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring him hither.

31 And if any man ask you, Why do ye loose him? thus shall ye say unto him, Because the Lord hath need of him.

32 And they that were sent, went their way, and found even as he had said unto them.

33 And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt?

34 And they said, The Lord hath need of him.

35 And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon.

36 And as he went, they spread their clothes in the way.

Anno
Domini
33.

^a Matth.
18. 11.

^b Matth.

25. 14.
mina, here translated a pound, is twelve ounces and an half: which, according to five shillings the ounce, is three pounds, two shillings, sixpence.

Anno
Domini
33.

37 And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice, for all the mighty works that they had seen,

38 Saying, Blessed be the King that cometh in the name of the Lord: Peace in heaven, and glory in the highest.

39 And some of the Pharisees from among the multitude, said unto him, Master, rebuke thy disciples.

40 And he answered and said unto them, I tell you, that, if these should hold their peace, the stones would immediately cry out.

41 ¶ And when he was come near, he beheld the city, and wept over it,

42 Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.

43 For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side,

44 And shall lay thee even with the ground, and thy children within thee: and they shall not leave in thee one stone upon another: because thou knewest not the time of thy visitation.

* Matth.
21. 12.

45 ° And he went into the temple, and began to cast out them that sold therein, and them that bought,

46 Saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves.

47 And he taught daily in the temple. But the chief priests, and the scribes, and the chief of the people sought to destroy him,

¶ Or, hanged
on him.

48 And could not find what they might do: for all the people ¶ were very attentive to hear him.

C H A P. XX.

1 Christ avoucheth his authority by a question of John's baptism. 9 The parable of the vineyard. 19 Of giving tribute to Caesar. 27 He convinceth the Sadducees that denied the resurrection. 41 How Christ is the son of David: 45 He warneth his disciples to beware of the scribes.

* Matth.
21. 23.

AND ° it came to pass, that on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon him, with the elders,

2 And spake unto him, saying, Tell us, By what authority doest thou these things? or who is he that gave thee this authority?

3 And he answered and said unto them, I will also ask you one thing; and answer me:

4 The baptism of John, was it from heaven, or of men?

5 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not?

6 But and if we say, Of men; all the people will stone us: for they be persuaded that John was a prophet.

7 And they answered, that they could not tell whence it was.

8 And Jesus said unto them, Neither tell I you by what authority I do these things.

Anno
Domini
33.

9 Then began he to speak to the people this parable; ° A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time.

33.
Matth.
21. 33.

10 And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent him away empty.

11 And again he sent another servant: and they beat him also, and entreated him shamefully, and sent him away empty.

12 And again he sent the third: and they wounded him also, and cast him out.

13 Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence him when they see him.

14 But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come let us kill him, that the inheritance may be ours.

15 So they cast him out of the vineyard, and killed him. What therefore shall the lord of the vineyard do unto them?

16 He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard it, they said, God forbid.

17 And he beheld them, and said, What is this then that is written, ° The stone which the builders rejected, the same is become the head of the corner? ° Psa. 118.

18 Whosoever shall fall upon that stone, shall be broken; but on whomsoever it shall fall, it will grind him to powder.

19 ¶ And the chief priests and the scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them.

20 And they watched him, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor.

21 And they asked him, saying, ° Master, we know that thou sayest and teachest rightly, neither acceptest thou the person of any, but teachest the way of God ¶ truly: ° Matth. 22. 16.

22 Is it lawful for us to give tribute unto Caesar, or no? ¶ Or, of a truth.

23 But he perceived their craftiness, and said unto them, Why tempt ye me?

24 Shew me a ¶ penny. Whose image and superscription hath it? They answered and said, Caesar's. ¶ See Matth. 18. 22.

25 And he said unto them, Render therefore unto Caesar the things which be Caesar's, and unto God the things which be God's.

26 And they could not take hold of his words before the people: and they marvelled at his answer, and held their peace.

27 ¶ ° Then came to him certain of the Sadducees (which deny that there is any resurrection) and they asked him, ° Matth. 22. 23.

28 Saying,

Anno Domini 33. 28 Saying, Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.

29 There were therefore seven brethren : and the first took a wife, and died without children.

30 And the second took her to wife, and he died childless.

31 And the third took her ; and in like manner the seven also : And they left no children, and died.

32 Last of all the woman died also.

33 Therefore in the resurrection, whose wife of them is she ? for seven had her to wife.

34 And Jesus answering, said unto them, The children of this world marry, and are given in marriage.

35 But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage.

36 Neither can they die any more : for they are equal unto the angels ; and are the children of God, being the children of the resurrection.

^fExod. 3. 6. 37 Now that the dead are raised, ^eeven Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.

38 For he is not a God of the dead, but of the living : for all live unto him.

39 ¶ Then certain of the scribes answering, said, Master, thou hast well said.

40 And after that, they durst not ask him any question at all.

^gMatth. 22. 42. 41 And he said unto them, ^gHow say they that Christ is David's son ?

^hPsal. 110. 1. 42 And David himself saith in the book of Psalms, ^hThe LORD said unto my Lord, Sit thou on my right hand,

43 Till I make thine enemies thy footstool.

44 David therefore calleth him Lord, how is he then his son ?

45 ¶ Then in the audience of all the people, he said unto his disciples,

ⁱMatth. 23. 5. 46 ⁱBeware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts :

47 Which devour widows houses, and for a shew make long prayers : the same shall receive greater damnation.

CHAP. XXI.

¹ Christ commendeth the poor widow. ⁵ He foretelleth the destruction of the temple, and of the city Jerusalem : ²⁵ The signs also which shall be before the last day. ³⁴ He exhorteth them to be watchful.

^aMark 12. 41. **A**ND he looked up, ^aand saw the rich men casting their gifts into the treasury.

[¶]See Mark 12. 42. 2 And he saw also a certain poor widow, casting in thither two ¶ mites.

3 And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all.

4 For all these have of their abundance cast in Anno Domini 33. unto the offerings of God : but she of her penury hath cast in all the living that she had.

5 ¶ ^bAnd as some spake of the temple, how ^bMatth. 24. 1. it was adorned with goodly stones, and gifts, he said,

6 *As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down.*

7 And they asked him, saying, Master, but when shall these things be ? and what sign *will there be* when these things shall come to pass ?

8 And he said, Take heed that ye be not deceived : for many shall come in my name, saying, I am *Christ* ; and the time draweth near : go ye not therefore after them.

9 But when ye shall hear of wars, and commotions, be not terrified : for these things must first come to pass ; but the end is not by any by.

10 ^cThen said he unto them, Nation shall ^cMatth. 24. 7. rise against nation, and kingdom against kingdom :

11 And great earthquakes shall be in divers places, and famines, and pestilences ; and fearful fights, and great signs shall there be from heaven.

12 But before all these they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake.

13 And it shall turn to you for a testimony.

14 ^dSettle it therefore in your hearts, not to meditate before, what ye shall answer. ^dMatth. 10. 19.

15 For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay, nor resist.

16 And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends ; and some of you they shall cause to be put to death.

17 And ye shall be hated of all men for my name's sake.

18 ^eBut there shall not an hair of your head ^eMatth. 10. 30. perish.

19 In your patience possess ye your souls.

20 ^fAnd when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. ^fMatth. 24. 15.

21 Then let them which are in Judea flee to the mountains ; and let them which are in the midst of it, depart out ; and let not them that are in the countries, enter thereinto.

22 For these be the days of vengeance, that all things which are written may be fulfilled.

23 But woe unto them that are with child, and to them that give suck in those days : for there shall be great distress in the land, and wrath upon this people.

24 And they shall fall by the edge of the sword, and shall be led away captive into all nations : and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

25 ¶ ^gAnd there shall be signs in the sun, and ^gMatth. 24. 29. in 24. 29.

Anno Domini 33. in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;

26 Mens hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.

27 And then shall they see the Son of man coming in a cloud, with power and great glory.

28 And when these things begin to come to pass, then look up, and lift up your heads: for your redemption draweth nigh.

29 And he spake to them a parable; Behold the fig-tree, and all the trees:

30 When they now shoot forth, ye see and know of your own selves, that summer is now nigh at hand.

31 So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.

32 Verily I say unto you, This generation shall not pass away, till all be fulfilled.

33 Heaven and earth shall pass away: but my word shall not pass away.

34 ¶ And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.

35 For as a snare shall it come on all them that dwell on the face of the whole earth.

36 Watch ye therefore and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

37 And in the day-time he was teaching in the temple; and at night he went out, and abode in the mount that is called the mount of Olives.

38 And all the people came early in the morning to him in the temple, for to hear him.

CHAP. XXII.

1 The Jews conspire against Christ. 3 Satan prepareth Judas to betray him. 7 The apostles sent to prepare the Passover. 19 Christ instituteth his holy supper: 21 covertly foretelleth of the traitor: 24 dehortheth the rest of his apostles from ambition: 32 assureth Peter his faith should not fail, 34 and yet he should deny him thrice. 39 He prayeth in the mount, and sweateth blood: 47 is betrayed with a kiss: 50 He healeth Malchus' ear. 54 He is thrice denied of Peter, 63 shamefully abused, 66 and confesseth himself to be the Son of God.

Matth. 26. 1.

NOW the feast of unleavened bread drew nigh, which is called the Passover.

2 And the chief priests and scribes sought how they might kill him: for they feared the people.

Matth. 26. 14.

3 ¶ Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve.

4 And he went his way, and communed with the chief priests and captains, how he might betray him unto them.

5 And they were glad, and covenanted to give him money.

6 And he promised, and sought opportunity to betray him unto them || in the absence of the multitude.

7 ¶ Then came the day of unleavened bread, when the passover must be killed.

8 And he sent Peter and John, saying, Go and prepare us the passover, that we may eat.

9 And they said unto him, Where wilt thou that we prepare?

10 And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in.

11 And ye shall say unto the good-man of the house, The Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples?

12 And he shall shew you a large upper room furnished: there make ready.

13 And they went and found as he had said unto them: and they made ready the passover.

14 And when the hour was come, he sat down, and the twelve apostles with him.

15 And he said unto them, || With desire I have desired to eat this passover with you before I suffer.

16 For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.

17 And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves.

18 For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

19 ¶ And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.

20 Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.

21 ¶ But behold, the hand of him that betrayeth me is with me on the table.

22 And truly the Son of man goeth as it was determined: but woe unto that man by whom he is betrayed.

23 And they began to enquire among themselves, which of them it was that should do this thing.

24 ¶ And there was also a strife among them, which of them should be accounted the greatest.

25 And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them, are called benefactors.

26 But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.

27 For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth.

28 Ye are they which have continued with me in my temptations.

29 And

Anno Domini 33.
^a Matth. 19. 28. And I appoint unto you a kingdom, as my Father hath appointed unto me;
¹ Pet. 5. 8. That ye may eat and drink at my table in my kingdom, ^b and sit on thrones, judging the twelve tribes of Israel.
¹ Pet. 5. 8. ¶ And the Lord said, Simon, Simon, behold, ⁱ Satan hath desired to have you, that he may sift you as wheat:
¹ Pet. 5. 8. But I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren.
¹ Pet. 5. 8. And he said unto him, Lord, I am ready to go with thee both into prison, and to death.
¹ Pet. 5. 8. ¶ And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.
¹ Pet. 5. 8. ¶ And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing.
¹ Pet. 5. 8. Then said he unto them, But now he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment and buy one.
¹ Pet. 5. 8. For I say unto you, that this that is written, must yet be accomplished in me, ^m And he was reckoned among the transgressors: for the things concerning me have an end.
¹ Pet. 5. 8. And they said, Lord, behold, here are two swords. And he said unto them, It is enough.
¹ Pet. 5. 8. ¶ And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him.
¹ Pet. 5. 8. ¶ And when he was at the place, he said unto them, Pray that ye enter not into temptation.
¹ Pet. 5. 8. And he was withdrawn from them about a stone's cast, and kneeled down, and prayed,
¹ Pet. 5. 8. Saying, Father, if thou be willing, remove this cup from me: nevertheless, not my will but thine be done.
¹ Pet. 5. 8. And there appeared an angel unto him from heaven, strengthening him.
¹ Pet. 5. 8. And being in an agony, he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.
¹ Pet. 5. 8. And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow,
¹ Pet. 5. 8. And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.
¹ Pet. 5. 8. ¶ And while he yet spake, ^p behold, a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him.
¹ Pet. 5. 8. But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?
¹ Pet. 5. 8. When they which were about him, saw what would follow, they said unto him, Lord, shall we smite with the sword?
¹ Pet. 5. 8. ¶ And one of them smote the servant of the high priest, and cut off his right ear.
¹ Pet. 5. 8. And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him.

Anno Domini 33.
¹ Pet. 5. 8. Then Jesus said unto the chief priests, and captains of the temple, and the elders which were come to him, Be ye come out as against a thief, with swords and staves?
¹ Pet. 5. 8. When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darknes.
¹ Pet. 5. 8. ¶ Then took they him, and led him, and brought him into the high priest's house. And Peter followed afar off.
¹ Pet. 5. 8. And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them.
¹ Pet. 5. 8. But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him.
¹ Pet. 5. 8. And he denied him, saying, Woman, I know him not.
¹ Pet. 5. 8. And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not.
¹ Pet. 5. 8. And about the space of one hour after, another confidently affirmed, saying, Of a truth this fellow also was with him; for he is a Galilean.
¹ Pet. 5. 8. And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew.
¹ Pet. 5. 8. And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice.
¹ Pet. 5. 8. And Peter went out, and wept bitterly.
¹ Pet. 5. 8. ¶ And the men that held Jesus, mocked him, and smote him.
¹ Pet. 5. 8. And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophecy, who is it that smote thee?
¹ Pet. 5. 8. And many other things blasphemously spake they against him.
¹ Pet. 5. 8. ¶ And as soon as it was day, the elders of the people, and the chief priests, and the scribes came together, and led him into their council,
¹ Pet. 5. 8. Saying, Art thou the Christ? tell us. And he said unto them, If I tell you ye will not believe.
¹ Pet. 5. 8. And if I also ask you, ye will not answer me, nor let me go.
¹ Pet. 5. 8. Hereafter shall the Son of man sit on the right hand of the power of God.
¹ Pet. 5. 8. Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am.
¹ Pet. 5. 8. And they said, What need we any further witnesses? for we ourselves have heard of his own mouth.

CHAP. XXIII.

¹ Jesus is accused before Pilate, and sent to Herod: 8 Herod mocketh him. 12 Herod and Pilate are made friends. 18 Barabbas is desired of the people, and is loosed by Pilate, and Jesus is given to be crucified: 27 He telleth the women that lament him the destruction of Jerusalem: 34 prayeth for his enemies: 39 Two evil doers are

Anno
Domini
33.

Matth.
27. 11.

are crucified with him : 46 His death : 50 His burial.

AND the whole multitude of them arose, and led him unto Pilate.

2 And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying, that he himself is Christ a King.

3 And Pilate asked him, saying, Art thou the King of the Jews ? And he answered him and said, Thou sayest it.

4 Then said Pilate to the chief priests, and to the people, I find no fault in this man.

5 And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee, to this place.

6 When Pilate heard of Galilee, he asked whether the man were a Galilean.

7 And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself was also at Jerusalem at that time.

8 ¶ And when Herod saw Jesus, he was exceeding glad : for he was desirous to see him of a long season, because he had heard many things of him ; and he hoped to have seen some miracle done by him.

9 Then he questioned with him in many words ; but he answered him nothing.

10 And the chief priests and scribes stood and vehemently accused him.

11 And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate.

12 ¶ And the same day Pilate and Herod were made friends together ; for before they were at enmity between themselves.

Matth.
27. 23.

13 ¶ And Pilate, when he had called together the chief priests, and the rulers, and the people,

14 Said unto them, Ye have brought this man unto me, as one that perverteth the people : and behold, I having examined him before you, have found no fault in this man, touching those things whereof ye accuse him ;

15 No, nor yet Herod : for I sent you to him ; and lo, nothing worthy of death is done unto him :

16 I will therefore chastise him, and release him.

17 (For of necessity he must release one unto them at the feast.)

18 And they cried out all at once, saying, Away with this man, and release unto us Barabbas :

19 (Who, for a certain sedition made in the city, and for murder, was cast into prison.)

20 Pilate therefore, willing to release Jesus, spake again to them.

21 But they cried, saying, Crucify him, crucify him.

22 And he said unto them the third time, Why, what evil hath he done ? I have found no cause of death in him : I will therefore chastise him, and let him go.

23 And they were instant with loud voices, requiring that he might be crucified : and the voices of them, and of the chief priests prevailed.

24 And Pilate gave sentence that it should be as they required.

25 And he released unto them him, that for sedition and murder was cast into prison, whom they had desired ; but he delivered Jesus to their will :

26 And as they led him away, they laid hold upon one Simon a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus.

27 ¶ And there followed him a great company of people, and of women, which also bewailed and lamented him.

28 But Jesus turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.

29 For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck.

30 Then shall they begin to say to the mountains, Fall on us ; and to the hills, Cover us.

31 For if they do these things in a green tree, what shall be done in the dry ?

32 And there were also two other malefactors led with him to be put to death.

33 And when they were come to the place which is called Calvary, there they crucified him, and the malefactors ; one on the right hand, and the other on the left.

34 ¶ Then said Jesus, Father, forgive them : for they know not what they do. And they parted his raiment, and cast lots.

35 And the people stood beholding. And the rulers also with them derided him, saying, He saved others ; let him save himself, if he be Christ the chosen of God.

36 And the soldiers also mocked him, coming to him, and offering him vinegar,

37 And saying, If thou be the King of the Jews, save thyself.

38 And a superscription also was written over him, in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

39 ¶ And one of the malefactors, which were hanged, railed on him, saying, If thou be Christ, save thyself and us.

40 But the other answering, rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation ?

41 And we indeed justly ; for we receive the due reward of our deeds : but this man hath done nothing amiss.

42 And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.

43 And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.

44 And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour.

45 And the sun was darkened, and the vail of the temple was rent in the midst.

46 ¶ And

Anno
Domini
33.
Or, af-
fected.

Matth.
27. 33.

Isai. 2. 19.
Hos. 10. 8.
Rev. 6. 16.
1 Pet. 4.

Matth.
27. 38.

Or, the
place of a
skull.

Or, land.

Anno Domini 33.
8 Plal. 31.
5.

46 ¶ And when Jesus had cried with a loud voice, he said, *⁠* Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

47 Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.

48 And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.

49 And all his acquaintance, and the women that followed him from Galilee, stood afar off beholding these things.

⁠ Matth. 27. 57.

50 ¶ *⁠* And behold, *there was* a man named Joseph, a counsellor; *and he was* a good man, and a just:

51 (The same had not consented to the counsel and deed of them) *he was* of Arimathea, a city of the Jews (who also himself waited for the kingdom of God)

52 This man went unto Pilate, and begged the body of Jesus.

53 And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid.

54 And that day was the preparation, and the sabbath drew on.

55 And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid.

56 And they returned, and prepared spices and ointments; and rested the sabbath-day, according to the commandment.

CHAP. XXIV.

1 Christ's resurrection is declared by two angels to the women that come to the sepulchre: 9 these report it to others. 13 Christ himself appeareth to the two disciples that went to Emmaus. 36 Afterward he appeareth to the apostles, and reproveth their unbelief: 47 giveth them a charge: 49 promiseth the Holy Ghost: 51 and so ascendeth into heaven.

⁠ Matth. 28. 1.

NOW *⁠* upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain *others* with them.

2 And they found the stone rolled away from the sepulchre.

3 And they entered in, and found not the body of the Lord Jesus.

4 And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments.

5 And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye *⁠* the living among the dead?

⁠ Or, him that liveth.
⁠ Matth. 17. 23.

6 He is not here, but is risen. *⁠* Remember how he spake unto you when he was yet in Galilee,

7 Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

8 And they remembered his words,

6

9 And returned from the sepulchre, and told all these things unto the eleven, and to all the rest. Anno Domini 33.

10 It was Mary Magdalene, and Joanna, and Mary *the mother* of James, and other *women that were* with them, which told these things unto the apostles.

11 And their words seemed to them as idle tales, and they believed them not.

12 *⁠* Then arose Peter, and ran unto the sepulchre, and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass. John 20.

13 ¶ *⁠* And behold, two of them went that same day to a village called Emmaus, which was from Jerusalem *about* threescore furlongs. 4 Mark 16. 12.

14 And they talked together of all these things which had happened.

15 And it came to pass that, while they communed *together*, and reasoned, Jesus himself drew near, and went with them.

16 But their eyes were holden, that they should not know him.

17 And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are *⁠* sad?

18 And the one of them, whose name was Cleopas, answering, said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

19 And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God, and all the people:

20 And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.

21 But we trusted that it had been he which should have redeemed Israel: and beside all this, to-day is the third day since these things were done.

22 Yea, and certain women also of our company made us astonished, which were early at the sepulchre;

23 And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.

24 And certain of them which were with us, went to the sepulchre, and found *it* even so as the women had said: but him they saw not.

25 Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken!

26 Ought not Christ to have suffered these things, and to enter into his glory?

27 And beginning at Moses, and all the prophets, he expounded unto them in all the scriptures, the things concerning himself.

28 And they drew nigh unto the village, whither they went: and he made as though he would have gone further.

29 But they constrained him, saying, Abide with us: for it is towards evening, and the day is far spent. And he went in to tarry with them.

30 And it came to pass, as he sat at meat with

- Anno Domini 33. *Or, ceased to be seen of them.* with them, he took bread, and blessed it, and brake, and gave to them.
 31 And their eyes were opened, and they knew him: and he vanished out of their sight.
 32 And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?
 33 And they arose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,
 34 Saying, The Lord is risen indeed, and hath appeared to Simon.
 35 And they told what things were done in the way, and how he was known of them in breaking of bread.
 36 ¶ And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you.
 37 But they were terrified and affrighted, and supposed that they had seen a spirit.
 38 And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?
 39 Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.
 40 And when he had thus spoken, he shewed them his hands and his feet.
 41 And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat?
 42 And they gave him a piece of a broiled fish, and of an honey-comb.
 43 And he took it, and did eat before them.
 44 And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.
 45 Then opened he their understanding, that they might understand the scriptures,
 46 And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:
 47 And that repentance and remission of sins should be preached in his name, among all nations, beginning at Jerusalem.
 48 And ye are witnesses of these things.
 49 ¶ And he said unto them, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.
 50 And he led them out as far as to Bethany: and he lifted up his hands, and blessed them.
 51 ¶ And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.
 52 And they worshipped him, and returned to Jerusalem with great joy:
 53 And were continually in the temple, praising and blessing God. Amen.

¶ The Gospel according to S. JOHN.

CHAP. I.

1 The divinity, humanity, and office of Jesus Christ.

15 The testimony of John. 39 The calling of Andrew, Peter, &c.

IN the beginning was the Word, and the Word was with God, and the Word was God.

2 The same was in the beginning with God.

3 All things were made by him; and without him was not any thing made that was made.

4 In him was life; and the life was the light of men.

5 And the light shineth in darkness, and the darkness comprehended it not.

6 ¶ There was a man sent from God, whose name was John.

7 The same came for a witness, to bear witness of the Light, that all men through him might believe.

8 He was not that Light, but was sent to bear witness of that Light.

9 That was the true Light, which lighteth every man that cometh into the world.

10 He was in the world, and the world was made by him, and the world knew him not.

11 He came unto his own, and his own received him not.

12 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:

13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

14 ¶ And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only-begotten of the Father) full of grace and truth.

15 ¶ John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me, is preferred before me; for he was before me.

16 And of his fulness have all we received, and grace for grace.

17 For the law was given by Moses, but grace and truth came by Jesus Christ.

18 No man hath seen God at any time; the only-begotten Son, which is in the bosom of the Father, he hath declared him.

19 ¶ And this is the record of John, when the Jews sent priests and Levites from Jerusalem, to ask him, Who art thou?

20 And he confessed, and denied not; but confessed, I am not the Christ.

21 And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No.

22 Then a prophet.

Anno Domini 30.
 3. ^{Matth. 3.} 22 Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?
 23 ^{Matth. 3.} He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Elaias.
 24 And they which were sent were of the Pharisees.
 25 And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?
 26 John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not;
 27 ^{Matth. 3.} He it is, who coming after me, is preferred before me, whose shoes I latchet: I am not worthy to unloose.
 28 These things were done in Bethabara beyond Jordan, where John was baptizing.
 29 ¶ The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.
 30 This is he of whom I said, After me cometh a man, which is preferred before me; for he was before me.
 31 And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.
 32 ^{Matth. 3.} And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.
 33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the Holy Ghost.
 34 And I saw and bare record, that this is the Son of God.
 35 ¶ Again the next day after John stood, and two of his disciples,
 36 And looking upon Jesus as he walked, he saith, Behold the Lamb of God.
 37 And the two disciples heard him speak, and they followed Jesus.
 38 Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi (which is to say, being interpreted, Master) where dwellest thou?
 39 He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.
 40 One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother.
 41 He first findeth his own brother Simon, and saith unto him, We have found the Messias; which is, being interpreted, the Christ.
 42 And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jonas: thou shalt be called Cephas; which is, by interpretation, a stone.
 43 ¶ The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.
 44 Now Philip was of Bethsaida, the city of Andrew and Peter.

Anno Domini 30.
 10. ^{Gen. 49.} 45 Philip findeth Nathanael, and saith unto him, We have found him of whom Moses in the law, and the prophets did write, Jesus of Nazareth, the son of Joseph.
 46 And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.
 47 Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile.
 48 Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig-tree, I saw thee.
 49 Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.
 50 Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig-tree, believest thou? thou shalt see greater things than these.
 51 And he saith unto him, Verily verily I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

C H A P. II.

1 Christ turneth water into wine, 12 departeth into Capernaum, and to Jerusalem, 14 where he purgeth the temple of buyers and sellers: 19 He foretelleth his death and resurrection: 23 Many believed because of his miracles, but he would not trust himself with them.

AND the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there.

2 And both Jesus was called, and his disciples, to the marriage.

3 And when they wanted wine, the mother of Jesus saith unto him, They have no wine.

4 Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.

5 His mother saith unto the servants, Whatsoever he saith unto you, do it.

6 And there were set there six water-pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.

7 Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brim.

8 And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it.

9 When the ruler of the feast had tasted the water that was made wine, and knew not whence it was; (but the servants which drew the water knew) the governor of the feast called the bridegroom,

10 And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now.

11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

12 ¶ After

Anno Domini 30. 12 ¶ After this, he went down to Capernaum, he, and his mother, and his brethren, and his disciples; and they continued there not many days.

13 ¶ And the Jews passover was at hand, and Jesus went up to Jerusalem,

14 And found in the temple those that sold oxen, and sheep, and doves, and the changers of money, sitting:

15 And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep and the oxen; and poured out the changers money, and overthrew the tables;

16 And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise.

17 And his disciples remembered that it was written, ^a The zeal of thine house hath eaten me up.

18 ¶ Then answered the Jews, and said unto him, What sign shewest thou unto us, seeing that thou doest these things?

^b Matth. 26 61. 19 Jesus answered and said unto them, ^b Destroy this temple, and in three days I will raise it up.

20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?

21 But he spake of the temple of his body.

22 When therefore he was risen from the dead, his disciples remembered that he had said this unto them: and they believed the scripture, and the words which Jesus had said.

23 ¶ Now when he was in Jerusalem at the passover, in the feast-day, many believed in his name, when they saw the miracles which he did.

24 But Jesus did not commit himself unto them, because he knew all men,

25 And needed not that any should testify of man: for he knew what was in man.

CHAP. III.

¹ Christ teacheth Nicodemus the necessity of regeneration: 14 Of faith in his death. 16 The great love of God towards the world. 18 Condemnation for unbelief. 23 The baptism, witness, and doctrine of John concerning Christ.

THERE was a man of the Pharisees named Nicodemus, a ruler of the Jews:

2 The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

3 Jesus answered and said unto him, Verily verily I say unto thee, Except a man be born ^{||} again, he cannot see the kingdom of God.

^{||} Or, from above.

4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

5 Jesus answered, Verily verily I say unto thee, Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God.

6 That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit.

7 Marvel not that I said unto thee, Ye must be born ^{||} again.

Anno Domini 30. ^{||} Or, from above.

8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

9 Nicodemus answered and said unto him, How can these things be?

10 Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?

11 Verily verily I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.

12 If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things?

13 And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.

14 ¶ And as Moses lifted up the serpent in ^a Numb. 21 9. the wilderness, even so must the Son of man be lifted up:

15 That whosoever believeth in him should not perish, but have eternal life.

16 ¶ ^b For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him, should not perish, but have everlasting life.

^b 1 John 4. 9.

17 ¶ For God sent not his Son into the world to condemn the world, but that the world through him might be saved.

^c Chap. 12. 47.

18 ¶ He that believeth on him, is not condemned: but he that believeth not, is condemned already, because he hath not believed in the name of the only-begotten Son of God.

19 And this is the condemnation, ^d that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

^d Chap. 1. 4.

20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be ^{||} reproved.

^{||} Or, discovered.

21 But he that doeth truth, cometh to the light, that his deeds may be made manifest, that they are wrought in God.

22 ¶ After these things came Jesus and his disciples into the land of Judea; and there he tarried with them, ^e and baptized.

^e Chap. 4. 2.

23 ¶ And John also was baptizing in Enon, near to Salim, because there was much water there: and they came, and were baptized.

24 For John was not yet cast into prison.

25 ¶ Then there arose a question between some of John's disciples and the Jews, about purifying.

26 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, ^f to whom thou barest witness, behold, the same baptizeth, and all men come to him.

^f Chap. 1. 7, 34. ^g Hebr. 5.

27 John answered and said, ^g A man can ^{||} receive nothing, except it be given him from heaven.

^{||} Or, take unto himself.

28 Ye

Anno

Domini

30.

Chap. 1.

20.

28 Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him.

29 He that hath the bride, is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly, because of the bridegroom's voice: this my joy therefore is fulfilled.

30 He must increase, but I must decrease.

31 He that cometh from above, is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.

32 And what he hath seen and heard, that he testifieth; and no man receiveth his testimony.

1 Rom. 3.

4.

33 He that hath received his testimony, hath set to his seal that God is true.

34 For he whom God hath sent, speaketh the words of God: for God giveth not the Spirit by measure unto him.

1 Matth.

11. 27.

1 Hab. 2. 4.

1 John 5.

10.

35 The Father loveth the Son, and hath given all things into his hand.

36 He that believeth on the Son, hath everlasting life: and he that believeth not the Son, shall not see life; but the wrath of God abideth on him.

CHAP. IV.

1 Christ talketh with a woman of Samaria, and revealeth himself unto her. 27 His disciples marvel.

31 He declareth to them his zeal to God's glory.

39 Many Samaritans believe on him. 43 He departeth into Galilee, and healeth the ruler's son that lay sick at Capernaum.

WHEN therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John,

2 (Though Jesus himself baptized not, but his disciples)

3 He left Judea, and departed again into Galilee.

4 And he must needs go through Samaria.

5 Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.

1 Gen. 33.

19. & 48.

22.

Josh. 24.

32.

6 Now Jacob's well was there. Jesus therefore being wearied with his journey, sat thus on the well. (And it was about the sixth hour.)

7 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.

8 (For his disciples were gone away unto the city to buy meat.)

9 Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.

10 Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?

12 Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

Anno

Domini

30.

13 Jesus answered and said unto her, Whosoever drinketh of this water, shall thirst again:

14 But whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him, shall be in him a well of water springing up into everlasting life.

15 The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

16 Jesus saith unto her, Go, call thy husband, and come hither.

17 The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:

18 For thou hast had five husbands, and he whom thou now hast, is not thy husband: in that saidst thou truly.

19 The woman saith unto him, Sir, I perceive that thou art a prophet.

20 Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.

1 Deut. 12.

5.

21 Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

22 Ye worship ye know not what: we know what we worship: for salvation is of the Jews:

23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him:

24 God is a Spirit: and they that worship him, must worship him in spirit and in truth.

1 Cor. 3.

17.

25 The woman saith unto him, I know that Messias cometh, which is called Christ; when he is come, he will tell us all things.

26 Jesus saith unto her, I that speak unto thee, am he.

27 And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her?

28 The woman then left her water-pot, and went her way into the city, and saith to the men,

29 Come, see a man which told me all things that ever I did: is not this the Christ?

30 Then they went out of the city, and came unto him.

31 In the mean while his disciples prayed him, saying, Master, eat.

32 But he said unto them, I have meat to eat that ye know not of.

33 Therefore said the disciples one to another, Hath any man brought him ought to eat?

34 Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.

35 Say not ye, There are yet four months, and then cometh harvest? Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.

1 Matth. 9.

37.

36 And

Anno
Domini
30.

36 And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth, and he that reapeth, may rejoice together.

37 And herein is that saying true, One soweth, and another reapeth.

38 I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.

39 ¶ And many of the Samaritans of that city believed on him, for the saying of the woman, which testified, He told me all that ever I did.

40 So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days.

41 And many more believed, because of his own word;

42 And said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.

43 ¶ Now after two days he departed thence, and went into Galilee.

Matth.
13. 57.

44 For Jesus himself testified that a prophet hath no honour in his own country.

45 Then when he was come into Galilee, the Galileans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast.

Chap. 2.

1.
Or,
courtier, or,
ruler.

46 So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum.

47 When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.

48 Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.

49 The nobleman saith unto him, Sir, come down ere my child die.

50 Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.

51 And as he was now going down, his servants met him, and told him, saying, Thy son liveth.

52 Then enquired he of them the hour when he began to amend: and they said unto him, Yesterday at the seventh hour the fever left him.

53 So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth; and himself believed, and his whole house.

54 This is again the second miracle that Jesus did, when he was come out of Judea into Galilee.

CHAP. V.

1 Jesus, on the sabbath-day, cureth him that was diseased eight and thirty years. 10 The Jews therefore covet, and persecute him for it. 17 He answereth for himself, and reproveth them, shewing by the testimony of his Father, 32 of John,

36 of his works, 39 and of the scriptures, who he is.

Anno
Domini
31.

Lev. 23.

Deut. 16.

Or, gate.

AFTER this there was a feast of the Jews; and Jesus went up to Jerusalem.

2 Now there is at Jerusalem by the sheep-market a pool, which is called in the Hebrew tongue, Bethesda, having five porches.

3 In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.

4 For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in, was made whole of whatsoever disease he had.

5 And a certain man was there, which had an infirmity thirty and eight years.

6 When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole?

7 The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

8 Jesus saith unto him, Rise, take up thy bed, and walk.

9 And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.

10 ¶ The Jews therefore said unto him that was cured, It is the sabbath-day: it is not lawful for thee to carry thy bed.

Jer. 17.
22.

11 He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.

12 Then asked they him, What man is that which said unto thee, Take up thy bed, and walk?

13 And he that was healed, wist not who it was: for Jesus had conveyed himself away, a multitude being in that place.

Or,
from the
multitude
that was.

14 Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee.

15 The man departed, and told the Jews that it was Jesus which had made him whole.

16 And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath-day.

17 ¶ But Jesus answered them, My Father worketh hitherto, and I work.

18 Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also, that God was his Father, making himself equal with God.

19 Then answered Jesus, and said unto them, Verily verily I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.

20 For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.

Anno
Domini
31.

21 For as the Father raiseth up the dead, and quickeneth *them*; even so the Son quickeneth whom he will.

22 For the Father judgeth no man; but hath committed all judgement unto the Son:

23 That all *men* should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father which hath sent him.

24 Verily verily I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

25 Verily verily I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

26 For as the Father hath life in himself, so hath he given to the Son to have life in himself;

27 And hath given him authority to execute judgement also, because he is the Son of man.

28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

e Matth.
25. 46.

29 And shall come forth; ^e they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

30 I can of mine own self do nothing: as I hear, I judge: and my judgement is just; because I seek not mine own will, but the will of the Father which hath sent me.

e Chap. 8.
14.

31 ^d If I bear witness of myself, my witness is not true.

e Matth. 3.
17.

32 ^e There is another that beareth witness of me, and I know that the witness which he witnesseth of me is true.

f Chap. 1.
7.

33 Ye sent unto John, ^f and he bare witness unto the truth.

34 But I receive not testimony from man: but these things I say, that ye might be saved.

35 He was a burning and a shining light: and ye were willing for a season to rejoice in his light.

36 ^g But I have greater witness than *that* of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.

g Matth.
3. 17. & 17.
5.
h Deut. 4.
12.

37 And the Father himself which hath sent me, ^g hath borne witness of me. Ye have neither heard his voice at any time, ^h nor seen his shape.

38 And ye have not his word abiding in you: for whom *he* hath sent, him ye believe not.

39 ^g Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

40 And ye will not come to me, that ye might have life.

41 I receive not honour from men.

42 But I know you, that ye have not the love of God in you.

43 I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.

44 ⁱ How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only? Anno Domini 31.

45 Do not think that I will accuse you to the Father: there is *one* that accuseth you, even ⁱ Moses, in whom ye trust. Chap. 19. 43.

46 For had ye believed Moses, ye would have believed me: ^k for he wrote of me. k Gen. 3.

47 But if ye believe not his writings, how shall ye believe my words? l Deut. 18. 15.

C H A P. VI.

1 Christ feedeth five thousand men with five loaves and two fishes. 15 Thereupon the people would have made him king. 16 But withdrawing himself, he walketh on the sea to his disciples: 26 reproveth the people flocking after him, and all the fleshly hearers of his word: 32 declareth himself to be the bread of life to believers. 66 Many disciples depart from him. 68 Peter confesseth him. 70 Judas is a devil.

AFTER these things Jesus went over the sea of Galilee, which is *the sea of Tiberias*. A. D. 32.

2 And a great multitude followed him, because they saw his miracles which he did on them that were diseased.

3 And Jesus went up into a mountain, and there he sat with his disciples.

4 ^a And the passover, a feast of the Jews, was nigh. a Lev. 23. 5. Deut. 16. 1.

5 ^b When Jesus then lifted up *his* eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread that these may eat? b Matth. 14. 14.

6 (And this he said to prove him: for himself knew what he would do)

7 Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.

8 One of his disciples, Andrew, Simon Peter's brother, saith unto him,

9 There is a lad here, which hath five barley-loaves, and two small fishes: but what are they among so many?

10 And Jesus said, Make the men sit down. (Now there was much grass in the place.) So the men sat down in number about five thousand.

11 And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes, as much as they would.

12 When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.

13 Therefore they gathered *them* together, and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above, unto them that had eaten.

14 Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.

15 ^c When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.

F

16^c And

Anno Domini 32. ^c Matth. 14. 23. 16 ^c And when even was now come, his disciples went down unto the sea,
17 And entered into a ship, and went over the sea towards Capernaum. And it was now dark, and Jesus was not come to them.
18 And the sea arose, by reason of a great wind that blew.
19 So when they had rowed about five and twenty, or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid.
20 But he saith unto them, It is I, be not afraid.
21 Then they willingly received him into the ship: and immediately the ship was at the land whither they went.
22 ¶ The day following, when the people which stood on the other side of the sea, saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but that his disciples were gone away alone:
23 (Howbeit there came other boats from Tiberias, nigh unto the place where they did eat bread, after that the Lord had given thanks:)
24 When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus.
25 And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?
26 Jesus answered them and said, Verily verily I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.
27 ¶ Or, Work not. but for that meat which endureth unto everlasting life, which the Son of man shall give unto you:
^a Matth. 3. 17. ^a for him hath God the Father sealed.
28 Then said they unto him, What shall we do, that we might work the works of God?
^e 1 John 3. 23. 29 Jesus answered and said unto them, ^e This is the work of God, that ye believe on him whom he hath sent.
30 They said therefore unto him, What sign shewest thou then, that we may see and believe thee? what dost thou work?
^f Exod. 16. 15. Numb. 11. 7. Psal. 78. 25. 31 ^f Our fathers did eat manna in the desert; as it is written, ^g He gave them bread from heaven to eat.
32 Then Jesus said unto them, Verily verily I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.
33 For the bread of God is he which cometh down from heaven, and giveth life unto the world.
34 Then said they unto him, Lord, evermore give us this bread.
35 And Jesus said unto them, I am the bread of life: he that cometh to me, shall never hunger; and he that believeth on me, shall never thirst.

36 But I said unto you, that ye also have seen me, and believe not.
37 All that the Father giveth me, shall come to me; and him that cometh to me, I will in no wise cast out.
38 For I came down from heaven, not to do mine own will, but the will of him that sent me.
39 And this is the Father's will, which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day.
40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.
41 The Jews then murmured at him, because he said, I am the bread which came down from heaven.
42 And they said, ^h Is not this Jesus the son of Joseph, whose father and mother we know? ^h Matth. 13. 55. how is it then that he saith, I came down from heaven?
43 Jesus therefore answered and said unto them, Murmur not among yourselves.
44 No man can come to me, except the Father which hath sent me, draw him: and I will raise him up at the last day.
45 ⁱ It is written in the prophets, And they ⁱ Isai. 54. shall be all taught of God. Every man therefore ⁱ 13. that hath heard, and hath learned of the Father, ⁱ Jer. 31. 34. cometh unto me.
46 Not that any man hath seen the Father, ^k save he which is of God, he hath seen the Father. ^k Matth. 11. 27.
47 Verily verily I say unto you, He that believeth on me hath everlasting life.
48 I am that bread of life.
49 Your fathers did eat manna in the wilderness, and are dead.
50 This is the bread which cometh down from heaven, that a man may eat thereof, and not die.
51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give, is my flesh, which I will give for the life of the world.
52 The Jews therefore strove amongst themselves, saying, How can this man give us his flesh to eat?
53 Then Jesus said unto them, Verily verily I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.
54 Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.
55 For my flesh is meat indeed, and my blood is drink indeed.
56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.
57 As the living Father hath sent me, and I live by the Father: so, he that eateth me, even he shall live by me.
58 This is that bread which came down from heaven: not as your fathers did eat manna, and are

Anno
Domini
32.

are dead : he that eateth of this bread, shall live for ever.

59 These things said he in the synagogue, as he taught in Capernaum.

60 Many therefore of his disciples, when they had heard *this*, said, This is an hard saying ; who can hear it ?

61 When Jesus knew in himself, that his disciples murmured at it, he said unto them, Doth this offend you ?

1 Chap. 3.
13.

62 ¹ *What* and if ye shall see the Son of man ascend up where he was before ?

63 It is the spirit that quickeneth ; the flesh profiteth nothing : the words that I speak unto you, *they* are spirit, and *they* are life.

64 But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him.

65 And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

66 ¶ From that *time* many of his disciples went back, and walked no more with him.

67 Then said Jesus unto the twelve, Will ye also go away ?

68 Then Simon Peter answered him, Lord, to whom shall we go ? thou hast the words of eternal life.

Matth.
16. 16.

69 ^m And we believe, and are sure that thou art that Christ, the Son of the living God.

70 Jesus answered them, Have not I chosen you twelve, and one of you is a devil ?

71 He spake of Judas Iscariot *the son* of Simon : for he it was that should betray him, being one of the twelve.

CHAP. VII.

¹ *Jesus reproveth the ambition and boldness of his kinsmen : 10 goeth up from Galilee to the feast of tabernacles : 14 teacheth in the temple. 40 Divers opinions of him among the people. 45 The Pharisees are angry that their officers took him not, and chide with Nicodemus for taking his part.*

After these things Jesus walked in Galilee : for he would not walk in Jewry, because the Jews sought to kill him.

Lev. 23.
34.

2 ^a Now the Jews feast of tabernacles was at hand.

3 His brethren therefore said unto him, Depart hence, and go into Judea, that thy disciples also may see the works that thou doest.

4 For *there is* no man that doeth any thing in secret ; and he himself seeketh to be known openly. If thou do these things, shew thyself to the world.

5 (For neither did his brethren believe in him.)

6 Then Jesus said unto them, My time is not yet come : but your time is alway ready.

7 The world cannot hate you ; but me it hateth, because I testify of it, that the works thereof are evil.

Chap. 8.
20.

8 Go ye up unto this feast : I go not up yet unto this feast, ^b for my time is not yet full come.

9 When he had said these words unto them, he abode *still* in Galilee.

10 ¶ But when his brethren were gone up, then went he also up unto the feast ; not openly, but as it were in secret.

11 Then the Jews sought him at the feast, and said, Where is he ?

12 And there was much murmuring among the people concerning him : for some said, He is a good man : others said, Nay ; but he deceiveth the people.

13 Howbeit, no man spake openly of him, for fear of the Jews.

14 ¶ Now about the midst of the feast, Jesus went up into the temple, and taught.

15 And the Jews marvelled, saying, How knoweth this man [¶] letters, having never learned ?

¶ Or,
learning.

16 Jesus answered them, and said, My doctrine is not mine, but his that sent me.

17 If any man will do his will, he shall know of the doctrine, whether it be of God, or *whether* I speak of myself.

18 He that speaketh of himself, seeketh his own glory : but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

19 ^c Did not Moses give you the law, and yet ^c none of you keepeth the law ? ^d Why go ye about to kill me ?

^c Exod. 24.
^d Chap. 5.
18.

20 The people answered and said, Thou hast a devil : who goeth about to kill thee ?

21 Jesus answered and said unto them, I have done one work, and ye all marvel.

22 ^e Moses therefore gave unto you circumcision, (not because it is of Moses, ^f but of the fathers) and ye on the sabbath-day circumsise a man.

^e Lev. 12. 3.
^f Gen. 17.
10.

23 If a man on the sabbath-day receive circumcision, [¶] that the law of Moses should not be broken ; are ye angry at me, because I have made a man every whit whole on the sabbath-day ?

¶ Or, without breaking the law of Moses.
Deut. 10.
16.

24 ^g Judge not according to the appearance, but judge righteous judgement.

25 Then said some of them of Jerusalem, Is not this he whom they seek to kill ?

26 But lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ ?

27 Howbeit, we know this man, whence he is : but when Christ cometh, no man knoweth whence he is.

28 Then cried Jesus in the temple, as he taught, saying, Ye both know me, and ye know whence I am : and I am not come of myself, but he that sent me is true, whom ye know not.

29 But I know him ; for I am from him, and he hath sent me.

30 Then they sought to take him : but no man laid hands on him, because his hour was not yet come.

31 And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this *man* hath done ?

32 ¶ The Pharisees heard that the people murmured such things concerning him : and the Pharisees and the chief priests sent officers to take him.

Anno Domini 32. Chap. 13. 33. 34^a Then said Jesus unto them, Yet a little while am I with you, and *then* I go unto him that sent me.

35^a Ye shall seek me, and shall not find me: and where I am, *thither* ye cannot come.

36^a Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the *Gen- tiles*, and teach the *Gentiles*?

37^a What manner of saying is this that he said, Ye shall seek me, and shall not find me: and where I am, *thither* ye cannot come?

38^a In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.

39^a He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

40^a But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet *given*, because that Jesus was not yet glorified)

41^a Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet.

42^a Others said, This is the Christ. But some said, Shall Christ come out of Galilee?

43^a Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?

44^a So there was a division among the people because of him.

45^a And some of them would have taken him; but no man laid hands on him.

46^a Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?

47^a The officers answered, Never man spake like this man.

48^a Then answered them the Pharisees, Are ye also deceived?

49^a Have any of the rulers, or of the Pharisees believed on him?

50^a But this people who knoweth not the law are cursed.

51^a Nicodemus saith unto them, (^a he that came to Jesus by night, being one of them)

52^a Doth our law judge any man before it hear him, and know what he doeth?

53^a They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet.

54^a And every man went unto his own house.

C H A P. VIII.

1 Christ delivereth the woman taken in adultery: 12 He preacheth himself the light of the world, and justifieth his doctrine; 33 answereth the Jews that boasted of Abraham, 59 and conveyeth himself from their cruelty.

JESUS went unto the mount of Olives:

2 And early in the morning he came again into the temple, and all the people came unto him; and he sat down and taught them.

3 And the scribes and Pharisees brought unto him a woman taken in adultery: and when they had set her in the midst,

4 They say unto him, Master, this woman was taken in adultery, in the very act.

5^a Now Moses in the law commanded us, that such should be stoned: but what sayest thou?

6 This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with *his* finger wrote on the ground, as though he heard them not.

7 So when they continued asking him, he lifted up himself, and said unto them, ^b He that is without sin among you, let him first cast a stone at her.

8 And again he stooped down, and wrote on the ground.

9 And they which heard *it*, being convicted by their own conscience, went out one by one, beginning at the eldest, *even* unto the last: and Jesus was left alone, and the woman standing in the midst.

10 When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?

11 She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

12^a Then spake Jesus again unto them, saying, ^c I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

13 The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true.

14 Jesus answered and said unto them, ^d Though I bear record of myself, *yet* my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.

15 Ye judge after the flesh, I judge no man.

16 And yet if I judge, my judgement is true: for I am not alone, but I and the Father that sent me.

17^e It is also written in your law, that the testimony of two men is true.

18 I am one that bear witness of myself, and the Father that sent me, beareth witness of me.

19 Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also.

20 These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him, for his hour was not yet come.

21 Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come.

22 Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come.

23 And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world.

24 I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am *he*, ye shall die in your sins.

25 Then

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32.

25 Then said they unto him, Who art thou?
And Jesus saith unto them, Even *the same*. that I
said unto you from the beginning.

26 I have many things to say, and to judge
of you: but he that sent me, is true; and I speak
to the world those things which I have heard of
him.

27 They understood not that he spake to them
of the Father.

28 Then said Jesus unto them, When ye have
lifted up the Son of man, then shall ye know
that I am *he*, and *that* I do nothing of myself;
but as my Father hath taught me, I speak these
things.

29 And he that sent me is with me: the Fa-
ther hath not left me alone; for I do always those
things that please him.

30 As he spake these words, many believed on
him.

31 Then said Jesus to those Jews which be-
lieved on him, If ye continue in my word, *then*
are ye my disciples indeed;

32 And ye shall know the truth, and the truth
shall make you free.

33 ¶ They answered him, We be Abraham's
seed, and were never in bondage to any man:
how sayest thou, Ye shall be made free?

34 Jesus answered them, Verily verily I say
unto you, ^f Whosoever committeth sin, is the
servant of sin.

35 And the servant abideth not in the house
for ever: *but* the son abideth ever.

36 If the Son therefore shall make you free,
ye shall be free indeed.

37 I know that ye are Abraham's seed; but ye
seek to kill me, because my word hath no place
in you.

38 I speak that which I have seen with my Fa-
ther: and ye do that which ye have seen with
your father.

39 They answered and said unto him, Abra-
ham is our father. Jesus saith unto them, If ye
were Abraham's children, ye would do the works
of Abraham.

40 But now ye seek to kill me, a man that
hath told you the truth, which I have heard of
God: this did not Abraham.

41 Ye do the deeds of your father. Then
said they to him, We be not born of fornication;
we have one Father, *even* God.

42 Jesus said unto them, If God were your
Father, ye would love me: for I proceeded forth,
and came from God; neither came I of myself,
but he sent me.

43 Why do ye not understand my speech? *even*
because ye cannot hear my word.

44 ¶ Ye are of *your* father the devil, and the
lusts of your father ye will do: he was a mur-
derer from the beginning, and abode not in the
truth, because there is no truth in him. When
he speaketh a lie, he speaketh of his own: for
he is a liar, and the father of it.

45 And because I tell *you* the truth, ye believe
me not.

46 Which of you convinceth me of sin?

And if I say the truth, why do ye not believe
me?

47 ^h He that is of God, heareth God's words:
ye therefore hear *them* not, because ye are not of
God.

48 Then answered the Jews, and said unto
him, Say we not well that thou art a Samaritan,
and hast a devil?

49 Jesus answered, I have not a devil; but I
honour my Father, and ye do dishonour me.

50 And I seek not mine own glory: there is
one that seeketh and judgeth.

51 Verily verily I say unto you, If a man keep
my saying, he shall never see death.

52 Then said the Jews unto him, Now we
know that thou hast a devil. Abraham is dead,
and the prophets; and thou sayest, If a man keep
my saying, he shall never taste of death.

53 Art thou greater than our father Abraham,
which is dead? and the prophets are dead:
whom makest thou thyself?

54 Jesus answered, If I honour myself, my
honour is nothing: it is my Father that honour-
eth me, of whom ye say, that he is your God:

55 Yet ye have not known him; but I know
him: and if I should say, I know him not, I
shall be a liar like unto you: but I know him,
and keep his saying.

56 Your father Abraham rejoiced to see my
day: and he saw *it*, and was glad.

57 Then said the Jews unto him, Thou art
not yet fifty years old, and hast thou seen Abra-
ham?

58 Jesus said unto them, Verily verily I say
unto you, Before Abraham was, I am.

59 Then took they up stones to cast at him:
but Jesus hid himself, and went out of the tem-
ple, going through the midst of them, and so
passed by.

CHAP. IX.

1 The man that was born blind restored to sight:

13 He is brought to the Pharisees: 16 They are
offended at it, and 34 excommunicate him: 35 but
he is received of Jesus, and confesseth him. 39
Who they are whom Christ enlighteneth.

AND as Jesus passed by, he saw a man which
was blind from *his* birth.

2 And his disciples asked him, saying, Master,
who did sin, this man, or his parents, that he was
born blind?

3 Jesus answered, Neither hath this man sin-
ned, nor his parents: but that the works of God
should be made manifest in him.

4 I must work the works of him that sent me,
while it is day: the night cometh, when no man
can work.

5 As long as I am in the world, ^a I am the
light of the world.

6 When he had thus spoken, he spat on the
ground, and made clay of the spittle, and he ^{an-}
ointed the eyes of the blind man with the clay;

7 And said unto him, Go wash in the pool of
Siloam (which is by interpretation, Sent.) He
went his way therefore, and washed, and came
seeing.

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Domini
32.
^h 1 John 4.
6.

a Chap. 1.
9.

¶ Or,
spread the
clay upon the
eyes of the
blind man.

Anno
Domini
32.

8 ¶ The neighbours therefore, and they which before had seen him, that he was blind, said, Is not this he that sat and begged?

9 Some said, This is he: others said, He is like him: but he said, I am he.

10 Therefore said they unto him, How were thine eyes opened?

11 He answered and said, A man that is called Jesus, made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.

12 Then said they unto him, Where is he? He said, I know not.

13 ¶ They brought to the Pharisees him that aforetime was blind.

14 And it was the sabbath-day when Jesus made the clay, and opened his eyes.

15 Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

16 Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath-day. Others said, How can a man that is a sinner, do such miracles? And there was a division among them.

17 They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet.

18 But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.

19 And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?

20 His parents answered them and said, We know that this is our son, and that he was born blind:

21 But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age, ask him; he shall speak for himself.

22 These words spake his parents, because they feared the Jews: for the Jews had agreed already that, if any man did confess that he was Christ, he should be put out of the synagogue.

23 Therefore said his parents, He is of age, ask him.

24 Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner.

25 He answered and said, Whether he be a sinner or no, I know not: one thing I know, that whereas I was blind, now I see.

26 Then said they to him again, What did he to thee? how opened he thine eyes?

27 He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciples?

28 Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples.

29 We know that God spake unto Moses: as for this fellow, we know not from whence he is.

30 The man answered and said unto them, Why, herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes.

31 Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.

32 Since the world began was it not heard that any man opened the eyes of one that was born blind.

33 If this man were not of God, he could do nothing.

34 They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they || cast him out.

35 Jesus heard that they had cast him out: and when he had found him, he said unto him, Dost thou believe on the Son of God?

36 He answered and said, Who is he, Lord, that I might believe on him?

37 And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.

38 And he said, Lord, I believe. And he worshipped him.

39 ¶ And Jesus said, For judgement I am come into this world: that they which see not, might see; and that they which see, might be made blind.

40 And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also?

41 Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

C H A P. X.

1 Christ is the door, and the good shepherd: 19 Divers opinions of him: 25 He proveth by his works, that he is Christ the Son of God: 37 Escapeth the Jews, 40 and went again beyond Jordan, where many believed on him.

Verily verily I say unto you, He that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber.

2 But he that entereth in by the door, is the shepherd of the sheep.

3 To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.

5 And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

6 This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

7 Then said Jesus unto them again, Verily verily I say unto you, I am the door of the sheep.

8 All that ever came before me are thieves and robbers: but the sheep did not hear them.

9 I am the door: by me if any man enter in, he

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Domini
32.

¶ Or,
excommuni-
cated him.

Anno Domini 32. he shall be saved, and shall go in and out, and find pasture.

16 The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

11 ^a I am the good shepherd: the good shepherd giveth his life for the sheep.

12 But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep.

13 The hireling fleeth, because he is an hireling, and careth not for the sheep.

14 I am the good shepherd, and know my sheep, and am known of mine.

15 As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; ^b and there shall be one fold, and one shepherd.

17 Therefore doth my Father love me, ^c because I lay down my life, that I might take it again.

18 No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. ^d This commandment have I received of my Father.

19 ¶ There was a division therefore again among the Jews for these sayings.

20 And many of them said, He hath a devil, and is mad; why hear ye him?

21 Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?

22 ¶ And it was at Jerusalem the ^e feast of the dedication, and it was winter.

23 And Jesus walked in the temple in Solomon's porch.

24 Then came the Jews round about him, and said unto him, How long dost thou ^{||} make us to doubt? If thou be the Christ, tell us plainly.

25 Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.

26 But ye believe not, because ye are not of my sheep, as I said unto you.

27 My sheep hear my voice, and I know them, and they follow me:

28 And I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand.

29 My Father which gave them me, is greater than all; and none is able to pluck them out of my Father's hand.

30 I and my Father are one.

31 Then the Jews took up stones again to stone him.

32 Jesus answered them, Many good works have I shewed you from my Father; for which of these works do ye stone me?

33 The Jews answered him, saying, For a good work we stone thee not; but for blasphemy, and because that thou, being a man, makest thyself God.

34 Jesus answered them, ^f Is it not written in ^g Psal. 82. 6. your law, I said, Ye are gods?

35 If he called them gods, unto whom the word of God came, and the scripture cannot be broken;

36 Say ye of him, whom the Father hath sanctified and sent into the world, Thou blasphemest; because I said, I am the Son of God?

37 If I do not the works of my Father, believe me not.

38 But if I do, though ye believe not me, believe the works: that ye may know and believe that the Father is in me, and I in him.

39 Therefore they sought again to take him; but he escaped out of their hand,

40 And went away again beyond Jordan, into the place where John at first baptized; and there he abode.

41 And many resorted unto him, and said, John did no miracle: but all things that John spake of this man, were true.

42 And many believed on him there.

CHAP. XI.

1 Christ raiseth Lazarus four days buried. 45 Many Jews believe. 47 The chief priests and Pharisees gather a council against Christ. 49 Caiaphas prophesieth. 54 Jesus hid himself. 55 At the passover they enquire after him, and lay wait for him.

NOW a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha.

2 (^a It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick) ^a Matth. 26. 7.

3 Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest, is sick.

4 When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.

5 Now Jesus loved Martha, and her sister, and Lazarus.

6 When he had heard therefore that he was sick, he abode two days still in the same place where he was.

7 Then after that, saith he to his disciples, Let us go into Judea again.

8 His disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again?

9 Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.

10 But if a man walk in the night, he stumbleth, because there is no light in him.

11 These things said he: and after that, he saith unto them, Our friend Lazarus sleepeth; but I go that I may awake him out of sleep.

12 Then said his disciples, Lord, if he sleep, he shall do well.

13 Howbeit Jesus spake of his death: but they

Anno Domini they thought that he had spoken of taking of rest in sleep.

33. 14 Then said Jesus unto them plainly, Lazarus is dead.

15 And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless, let us go unto him.

16 Then said Thomas, which is called Didymus, unto his fellow-disciples, Let us also go, that we may die with him.

17 Then when Jesus came, he found that he had lain in the grave four days already.

18 (Now Bethany was nigh unto Jerusalem, about fifteen furlongs off)

19 And many of the Jews came to Martha and Mary, to comfort them concerning their brother.

20 Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house.

21 Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.

22 But I know, that even now, whatsoever thou wilt ask of God, God will give it thee.

23 Jesus saith unto her, Thy brother shall rise again.

24 Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

25 Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live;

26 And whosoever liveth, and believeth in me, shall never die. Believest thou this?

27 She saith unto him, Yea, Lord, I believe that thou art the Christ the Son of God, which should come into the world.

28 And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.

29 As soon as she heard that, she arose quickly, and came unto him.

30 Now Jesus was not yet come into the town, but was in that place where Martha met him.

31 The Jews then which were with her in the house, and comforted her, when they saw Mary that she rose up hastily, and went out, followed her, saying, She goeth unto the grave, to weep there.

32 Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

33 When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groined in the spirit, and was troubled,

34 And said, Where have ye laid him? They say unto him, Lord, come and see.

35 Jesus wept.

36 Then said the Jews, Behold how he loved him!

37 And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?

38 Jesus therefore again groining in himself, cometh to the grave. (It was a cave, and a stone lay upon it.)

39 Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days.

40 Jesus saith unto her, Said I not unto thee, that if thou wouldest believe, thou shouldest see the glory of God?

41 Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me:

42 And I knew that thou hearest me always: but because of the people which stand by, I said it, that they may believe that thou hast sent me.

43 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.

44 And he that was dead came forth, bound hand and foot with grave-clothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

45 Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.

46 But some of them went their ways to the Pharisees, and told them what things Jesus had done.

47 ¶ Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles.

48 If we let him thus alone, all men will believe on him: and the Romans shall come, and take away both our place and nation.

49 And one of them named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all,

50 Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.

51 And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation;

52 And not for that nation only, but that also he should gather together in one, the children of God that were scattered abroad.

53 Then from that day forth they took counsel together for to put him to death.

54 Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.

55 ¶ And the Jews passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves.

56 Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast?

57 Now both the chief priests and the Pharisees had given a commandment that, if any man knew where he were, he should shew it, that they might take him.

C H A P. XII.

1 Jesus excuseth Mary anointing his feet. 9 The people flock to see Lazarus. 10 The chief priests consult to kill him. 12 Christ rideth into Jerusalem.

6.

20 Greeks

Anno Domini 33.

¶ That is, about 1200 miles.

¶ Luke 14. 24. Chap. 5. 29. c Chap. 6. 35.

† Gr. he troubled himself.

¶ Chap. 9. 6.

Anno
Domini
33.

20 Greeks desire to see Jesus: 23 He foretelleth his death. 37 The Jews are generally blinded: 42 yet many chief rulers believe, but do not confess him: 44 therefore Jesus calleth earnestly for confession of faith.

THEN Jesus, six days before the passover, came to Bethany, where Lazarus was, which had been dead, whom he raised from the dead.

2 There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him.

3 Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

4 Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him,

5 Why was not this ointment sold for three hundred pence, and given to the poor?

6 This he said, not that he cared for the poor; but because he was a thief, and ^a had the bag, and bare what what was put therein.

7 Then said Jesus, Let her alone: against the day of my burying hath she kept this.

8 For the poor always ye have with you; but me ye have not always.

9 Much people of the Jews therefore knew that he was there: and they came, not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.

10 ¶ But the chief priests consulted, that they might put Lazarus also to death;

11 Because that by reason of him many of the Jews went away, and believed on Jesus.

12 ¶ On the next day, much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,

13 Took branches of palm-trees, and went forth to meet him, and cried, Hosanna; Blessed is the King of Israel that cometh in the name of the Lord.

14 And Jesus, when he had found a young ass, sat thereon; as it is written,

15 Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt.

16 These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him.

17 The people therefore that was with him, when he called Lazarus out of his grave, and raised him from the dead, bare record.

18 For this cause the people also met him, for that they heard that he had done this miracle.

19 The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.

20 ¶ And there were certain Greeks among them, that came up to worship at the feast:

21 The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.

22 Philip cometh and telleth Andrew: and again, Andrew and Philip tell Jesus.

23 ¶ And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.

24 Verily verily I say unto you, Except a corn of wheat fall into the ground, and die, it abideth alone: but if it die, it bringeth forth much fruit.

25 ^d He that loveth his life, shall lose it; and he that hateth his life in this world, shall keep it unto life eternal. ^{10. 39.}

26 If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour.

27 Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.

28 Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again.

29 The people therefore that stood by, and heard it, said that it thundered. Others said, An angel spake to him.

30 Jesus answered and said, This voice came not because of me, but for your sakes.

31 Now is the judgement of this world: now shall the prince of this world be cast out.

32 And I, if I be lifted up from the earth, will draw all men unto me.

33 (This he said, signifying what death he should die)

34 The people answered him, We have heard out of the law, that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? Who is this Son of man? ^{e Psal. 110.}

35 Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth.

36 While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.

37 ¶ But though he had done so many miracles before them, yet they believed not on him:

38 That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? ^{f Isai. 53.}

39 Therefore they could not believe, because that Esaias said again, ^{1. Rom. 10. 16.}

40 He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them. ^{g Matth. 13. 14.}

41 These things said Esaias, when he saw his glory, and spake of him.

42 ¶ Nevertheless, among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue:

43 ^h For

Anno
Domini
33.

^a Chap. 13.
29.

^b Matth.
21. 8.

^c Zech. 9.
9.

Anno Domini 33.
^a Chap. 5. 44. 43 ^b For they loved the praise of men more than the praise of God.
 44 ¶ Jesus cried, and said, He that believeth on me, believeth not on me, but on him that sent me :
 45 And he that seeth me, seeth him that sent me.
¹ Chap. 3. 19. 46 ⁱ I am come a light into the world, that whosoever believeth on me should not abide in darkness.
² Chap. 3. 17. 47 ^k And if any man hear my words, and believe not, I judge him not : for I came not to judge the world, but to save the world.
¹ Mark 16. 16. 48 He that rejecteth me, and receiveth not my words, hath one that judgeth him : ¹ the word that I have spoken, the same shall judge him in the last day.
 49 For I have not spoken of myself ; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.
 50 And I know that his commandment is life everlasting : whatsoever I speak therefore, even as the Father said unto me, so I speak.

C H A P. XIII.

¹ Jesus washeth the disciples feet : ¹⁴ exhorteth them to humility and charity : ¹⁸ He foretelleth and discovereth to John by a token, that Judas should betray him : ³¹ commandeth them to love one another : ³⁶ and forewarneth Peter of his denial.

^a Matth. 26. 1.

NOW ^a before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

2 And supper being ended (the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him)

3 Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God,

4 He riseth from supper, and laid aside his garments ; and took a towel and girded himself.

5 After that, he poureth water into a bason, and began to wash the disciples feet, and to wipe them with the towel wherewith he was girded.

6 Then cometh he to Simon Peter : and Peter saith unto him, Lord, dost thou wash my feet ?

7 Jesus answered and said unto him, What I do, thou knowest not now ; but thou shalt know hereafter.

8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.

9 Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head.

10 Jesus saith to him, He that is washed, needeth not save to wash his feet, but is clean every whit : and ye are clean, but not all.

11 For he knew who should betray him ; therefore said he, Ye are not all clean.

12 So after he had washed their feet, and had taken his garments, and was set down again, he

said unto them, Know ye what I have done to you ?

13 Ye call me Master, and Lord : and ye say well ; for so I am.

14 If I then, your Lord and Master, have washed your feet ; ye also ought to wash one another's feet.

15 For I have given you an example, that ye should do as I have done to you.

16 ^b Verily verily I say unto you, The servant is not greater than his lord ; neither he that is sent, greater than he that sent him

17 If ye know these things, happy are ye if ye do them.

18 ¶ I speak not of you all ; I know whom I have chosen : but that the scripture may be fulfilled, ^c He that eateth bread with me, hath lifted up his heel against me.

19 ¶ Now I tell you before it come, that when it is come to pass, ye may believe that I am he.

20 ^d Verily verily I say unto you, He that receiveth whomsoever I send, receiveth me ; and he that receiveth me, receiveth him that sent me.

21 ^e When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily verily I say unto you, that one of you shall betray me.

22 Then the disciples looked one on another, doubting of whom he spake.

23 Now there was leaning on Jesus' bosom, one of his disciples, whom Jesus loved.

24 Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake.

25 He then lying on Jesus' breast, saith unto him, Lord, who is it ?

26 Jesus answered, He it is to whom I shall give a [¶] sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon.

27 And after the sop, Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.

28 Now no man at the table knew for what intent he spake this unto him.

29 For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast ; or, that he should give something to the poor.

30 He then having received the sop, went immediately out : and it was night.

31 ¶ Therefore when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him.

32 If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.

33 Little children, yet a little while I am with you. Ye shall seek me : ^f and, as I said unto the Jews, Whither I go, ye cannot come, so now I say unto you.

34 ^g A new commandment I give unto you, That

Anno Domini 33.

^b Matth. 10. 24. Chap. 15. 20.

^c Psal. 41. 9.

[¶] Or, From henceforth.

^d Matth. 10. 40.

^e Matth. 26. 21.

[¶] Or, morsel.

^f Chap. 7. 34.

^g Lev. 19. 18.

Chap. 15. 17.

Ephes. 5. 2.

1 John 4. 19.

That 21.

Anno
Domini
33.

That ye love one another ; as I have loved you, that ye also love one another.

35 By this shall all men know that ye are my disciples, if ye have love one to another.

36 ¶ Simon Peter said unto him, Lord, whither goest thou ? Jesus answered him, Whither I go, thou canst not follow me now ; but thou shalt follow me afterwards.

Matth.
26. 33.

37 Peter said unto him, Lord, why cannot I follow thee now ? I will lay down my life for thy sake.

38 Jesus answered him, Wilt thou lay down thy life for my sake ? Verily verily I say unto thee, The cock shall not crow, till thou hast denied me thrice.

CHAP. XIV.

1 Christ comforteth his disciples with the hope of heaven : 6 professeth himself the way, the truth, and the life ; and one with the Father : 13 assureth their prayers in his name to be effectual : 15 requesteth love and obedience : 16 promiseth the Holy Ghost the Comforter : 27 and leaveth his peace with them.

LET not your heart be troubled : ye believe in God, believe also in me.

2 In my Father's house are many mansions : if it were not so, I would have told you. I go to prepare a place for you.

3 And if I go and prepare a place for you. I will come again and receive you unto myself ; that where I am, there ye may be also.

4 And whither I go ye know, and the way ye know.

5 Thomas saith unto him, Lord, we know not whither thou goest ; and how can we know the way ?

6 Jesus saith unto him, I am the way, and the truth, and the life : no man cometh unto the Father but by me.

7 If ye had known me, ye should have known my Father also : and from henceforth ye know him, and have seen him.

8 Philip saith unto him, Lord, shew us the Father, and it sufficeth us.

9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip ? he that hath seen me, hath seen the Father ; and how sayest thou then, Shew us the Father ?

10 Believest thou not that I am in the Father, and the Father in me ? the words that I speak unto you, I speak not of myself : but the Father, that dwelleth in me, he doeth the works.

11 Believe me that I am in the Father, and the Father in me : or else believe me for the very works sake.

12 Verily verily I say unto you, He that believeth on me, the works that I do, shall he do also ; and greater works than these shall he do ; because I go unto my Father.

Matth. 7.
7.

13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

14 If ye shall ask any thing in my name, I will do it.

Anno
Domini
33.

15 ¶ If ye love me, keep my commandments.

16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever ;

17 Even the Spirit of truth ; whom the world cannot receive, because it seeth him not, neither knoweth him : but ye know him ; for he dwelleth with you, and shall be in you.

18 I will not leave you comfortless : I will come to you. Or, orphans.

19 Yet a little while, and the world seeth me no more ; but ye see me : because I live, ye shall live also.

20 At that day ye shall know that I am in my Father, and you in me, and I in you.

21 He that hath my commandments, and keepeth them, he it is that loveth me : and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

22 Judas saith unto him (not Iscariot) Lord, how is it that thou wilt manifest thyself unto us, and not unto the world ?

23 Jesus answered and said unto him, If a man love me, he will keep my words : and my Father will love him, and we will come unto him, and make our abode with him.

24 He that loveth me not, keepeth not my sayings : and the word which you hear, is not mine, but the Father's which sent me.

25 These things have I spoken unto you, being yet present with you.

26 But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

27 Peace I leave with you, my peace I give unto you : not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

28 Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father : for my Father is greater than I.

29 And now I have told you before it come to pass, that when it is come to pass, ye might believe.

30 Hereafter I will not talk much with you : for the prince of this world cometh, and hath nothing in me.

31 But that the world may know that I love the Father ; and as the Father gave me commandment, even so I do. Arise, let us go hence.

CHAP. XV.

1 The consolation and mutual love between Christ and his members, under the parable of the vine.

18 A comfort in the hatred and persecution of the world. 26 The office of the Holy Ghost, and of the apostles.

I Am the true vine, and my Father is the husbandman.

2 Every branch in me that beareth not fruit, he taketh away : and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Matth. 15. 13.

3 Now

Anno 3 Now ye are clean through the word which
Domini I have spoken unto you.

33. 4 Abide in me, and I in you. As the branch
Chap. 13. cannot bear fruit of itself, except it abide in the
10. vine; no more can ye, except ye abide in me.

5 I am the vine, ye are the branches: He that
abideth in me, and I in him, the same bringeth
forth much fruit: for || without me ye can do
nothing.

|| Or, severed
from me.

6 If a man abide not in me, he is cast forth
as a branch, and is withered: and men gather
them, and cast them into the fire, and they are
burned.

7 If ye abide in me, and my words abide in
you, ye shall ask what ye will, and it shall be
done unto you.

8 Herein is my Father glorified, that ye bear
much fruit; so shall ye be my disciples.

9 As the Father hath loved me, so have I
loved you: continue ye in my love.

10 If ye keep my commandments, ye shall
abide in my love; even as I have kept my Fa-
ther's commandments, and abide in his love.

11 These things have I spoken unto you, that
my joy might remain in you, and that your joy
might be full.

Chap. 13.

12 This is my commandment, That ye love
one another, as I have loved you.

34.

13 Greater love hath no man than this, that
a man lay down his life for his friends.

1 Theff. 4.

14 Ye are my friends, if ye do whatsoever I
command you.

9.

15 Henceforth I call you not servants; for the
servant knoweth not what his lord doeth: but I
have called you friends; for all things that I
have heard of my Father, I have made known
unto you.

1 John 3.

16 Ye have not chosen me, but I have chosen
you, and ordained you, that ye should go
and bring forth fruit, and that your fruit should
remain: that whatsoever ye shall ask of the Father
in my name, he may give it you.

Matth.
23. 19.

17 These things I command you, that ye love
one another.

18 If the world hate you, ye know that it
hated me before it hated you.

19 If ye were of the world, the world would
love his own: but because ye are not of the
world, but I have chosen you out of the world,
therefore the world hateth you.

20 Remember the word that I said unto you,
The servant is not greater than his lord. If
they have persecuted me, they will also persecute
you: if they have kept my saying, they will keep
yours also.

Matth.
20. 24.
Chap. 13.
16.

21 But all these things will they do unto you
for my name's sake, because they know not him
that sent me.

22 If I had not come, and spoken unto them,
they had not had sin: but now they have no
cloke for their sin.

|| Or, ex-
cusé.

23 He that hateth me, hateth my Father
also.

24 If I had not done among them the works
which none other man did, they had not had

sin: but now have they both seen, and hated both
me and my Father.

Anno
Domini

25 But this cometh to pass, that the word might
be fulfilled that is written in their law, They
hated me without a cause.

33.
Psal. 35.
19.

26 But when the Comforter is come, whom
I will send unto you from the Father, even the
Spirit of truth, which proceedeth from the Fa-
ther, he shall testify of me.

8 Luke 24.
49.
Chap. 14.
26.

27 And ye also shall bear witness, because ye
have been with me from the beginning.

CHAP. XVI.

1 Christ comforteth his disciples against tribulation
by the promise of the Holy Ghost, and by his resur-
rection and ascension; 23 assureth their prayers
made in his name to be acceptable to his Father.
33 Peace in Christ, and in the world affliction.

THESE things have I spoken unto you,
that ye should not be offended.

2 They shall put you out of the synagogues:
yea, the time cometh, that whosoever killeth you,
will think that he doeth God service.

3 And these things will they do unto you,
because they have not known the Father, nor
me.

4 But these things have I told you, that when
the time shall come, ye may remember that I
told you of them. And these things I said not
unto you at the beginning, because I was with
you.

5 But now I go my way to him that sent
me, and none of you asketh me, Whither goest
thou?

6 But because I have said these things unto
you, sorrow hath filled your heart.

7 Nevertheless, I tell you the truth; It is
expedient for you that I go away: for if I go
not away, the Comforter will not come unto
you; but if I depart, I will send him unto
you.

8 And when he is come, he will || reprove the || Or, con-
world of sin, and of righteousness, and of judge-
ment: vince.

9 Of sin, because they believe not on me;

10 Of righteousness, because I go to my Fa-
ther, and ye see me no more;

11 Of judgement, because the prince of this
world is judged.

12 I have yet many things to say unto you,
but ye cannot bear them now.

13 Howbeit, when he, the Spirit of truth, is
come, he will guide you into all truth: for he
shall not speak of himself; but whatsoever he
shall hear, that shall he speak: and he will shew
you things to come.

14 He shall glorify me: for he shall receive of
mine, and shall shew it unto you.

15 All things that the Father hath are mine:
therefore said I, that he shall take of mine, and
shall shew it unto you.

16 A little while, and ye shall not see me: and
again, a little while, and ye shall see me, because
I go to the Father.

17 Then said some of his disciples among
them-

Anno
Domini
33.

themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father?

18 They said therefore, What is this that he saith, A little while? we cannot tell what he saith.

19 Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me?

20 Verily verily I say unto you, that ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.

21 A woman when she is in travail, hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

22 And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

^a Matth. 7.
7.

23 And in that day ye shall ask me nothing: Verily verily I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you.

24 Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.

|| Or,
parables.
|| Or,
parables.

25 These things have I spoken unto you in || proverbs: but the time cometh when I shall no more speak unto you in || proverbs, but I shall shew you plainly of the Father.

26 At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you:

27 For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.

28 I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

|| Or,
parable.

29 His disciples said unto him, Lo, now speakest thou plainly, and speakest no || proverb.

30 Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.

31 Jesus answered them, Do ye now believe?

^b Matth.
26. 31.

32 Behold, the hour cometh, yea, is now come, that ye shall be scattered every man to || his own, and shall leave me alone: and yet I am not alone, because the Father is with me.

|| Or, his
own home.

33 These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

CHAP. XVII.

1 Christ prayeth to his Father to glorify him: 6 to preserve his apostles, 11 in unity, 17 and truth: 20 to glorify them, and all other believers with him in heaven.

THESE words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:

Anno
Domini
33.

2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. ^a Matth. 28. 18.

3 And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent.

4 I have glorified thee on the earth: I have finished the work which thou gavest me to do.

5 And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was.

6 I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

7 Now they have known that all things whatsoever thou hast given me are of thee.

8 For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. ^b Chap. 16. 27.

9 I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.

10 And all mine are thine, and thine are mine; and I am glorified in them.

11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.

12 While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost but the son of perdition; that the scripture might be fulfilled. ^c Psal. 109. 8.

13 And now come I to thee, and these things I speak in the world, that they might have my joy fulfilled in themselves.

14 I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

15 I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

16 They are not of the world, even as I am not of the world.

17 Sanctify them through thy truth: thy word is truth.

18 As thou hast sent me into the world, even so have I also sent them into the world.

19 And for their sakes I sanctify myself, that they also might be sanctified through the truth. ^d Or, truly; sanctified.

20 Neither pray I for these alone, but for them also which shall believe on me through their word.

21 That they also may be one; as thou, Father art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

And

Anno 22 And the glory which thou gavest me, I
Domini have given them; that they may be one, even as
33. we are one:

23 I in them, and thou in me, that they may
be made perfect in one, and that the world may
know that thou hast sent me, and hast loved them
as thou hast loved me.

24 ^{d Chap. 12.} Father, I will that they also whom thou
26. hast given me be with me where I am; that
they may behold my glory which thou hast given
me: for thou lovedst me before the foundation
of the world.

25 O righteous Father, the world hath not
known thee: but I have known thee, and these
have known that thou hast sent me.

26 And I have declared unto them thy name,
and will declare it: that the love wherewith
thou hast loved me, may be in them, and I in
them.

C H A P. XVIII.

1 Judas betrayeth Jesus. 6 The officers fall to
the ground. 10 Peter smiteth off Malchus' ear.
12 Jesus is taken and led unto Annas and Caiaphas.
15 Peter's denial. 19 Jesus examined before
Caiaphas. 28 His arraignment before Pilate.
36 His kingdom. 40 The Jews ask Barabbas to
be let loose.

WHEN Jesus had spoken these words, ^a he
went forth with his disciples over the
brook Cedron, where was a garden, into the
which he entered, and his disciples.

2 And Judas also, which betrayed him, knew
the place: for Jesus oft-times resorted thither
with his disciples.

3 ^{b Matth.} Judas then, having received a band of men,
36. 47. and officers from the chief priests and Pharisees,
cometh thither with lanterns, and torches, and
weapons.

4 Jesus therefore, knowing all things that should
come upon him, went forth, and said unto them,
Whom seek ye?

5 They answered him, Jesus of Nazareth. Je-
sus saith unto them, I am he. And Judas also,
which betrayed him, stood with them.

6 As soon then as he had said unto them, I am
he, they went backward, and fell to the ground.

7 Then asked he them again, Whom seek ye?
And they said, Jesus of Nazareth.

8 Jesus answered, I have told you that I am
he: If therefore ye seek me, let these go: their
way:

9 That the saying might be fulfilled which he
^{c Chap. 17.} spake, ^e Of them which thou gavest me, have I
22. lost none.

10 Then Simon Peter, having a sword, drew it,
and smote the high priest's servant, and cut off
his right ear. The servant's name was Malchus.

11 Then said Jesus unto Peter, Put up thy
sword into the sheath: the cup which my Fa-
ther hath given me, shall I not drink it?

12 Then the band, and the captain, and of-
ficers of the Jews took Jesus, and bound him,
13 And led him away to Annas first, (for he
was father-in-law to Caiaphas, which was the
high priest that same year.) ^d And An-
nas sent
Christ bound
unto Caiaphas the
high priest.
Ver. 24.

14 ^d Now Caiaphas was he which gave counsel ^{Anno}
to the Jews, that it was expedient that one man ^{Domini}
should die for the people. 33.

15 ^e And Simon Peter followed Jesus, and ^{d Chap. 11.}
33. so did another disciple. That disciple was known ^{50.}
unto the high priest, and went in with Jesus, into ^{e Matth.}
the palace of the high priest. 26. 58.

16 But Peter stood at the door without. Then
went out that other disciple which was known
unto the high priest, and spake unto her that kept
the door, and brought in Peter.

17 Then saith the damsel that kept the door
unto Peter, Art not thou also one of this man's
disciples? He saith, I am not.

18 And the servants and officers stood there,
who had made a fire of coals; (for it was cold)
and they warmed themselves: and Peter stood
with them, and warmed himself.

19 ^e The high priest then asked Jesus of his
disciples, and of his doctrine.

20 Jesus answered him, I spake openly to the
world; I ever taught in the synagogue, and in
the temple, whither the Jews always resort; and
in secret have I said nothing.

21 Why askest thou me? ask them which
heard me, what I have said unto them: behold,
they know what I said.

22 And when he had thus spoken, one of the
officers which stood by struck Jesus ^{||} with the ^{|| Or, with}
palm of his hand, saying, Answerest thou the ^{a rod.}
high priest so?

23 Jesus answered him, If I have spoken evil,
bear witness of the evil: but if well, why smit-
est thou me?

24 ^f Now Annas had sent him bound unto ^{f Matth.}
Caiaphas the high priest. 26. 57.

25 And Simon Peter stood and warmed him-
self. ^g They said therefore unto him, Art not ^{g Matth.}
thou also one of his disciples? He denied it, and ^{26. 69.}
said, I am not.

26 One of the servants of the high priest (be-
ing his kinsman whose ear Peter cut off) saith,
Did not I see thee in the garden with him?

27 Peter then denied again, and immediately
the cock crew.

28 ^h Then led they Jesus from Caiaphas; ^{h Matth.}
unto ^{||} the hall of judgement: and it was early; ^{27. 2.}
and they themselves went not into the judge-
ment-hall, lest they should be defiled; but that
they might eat the passover. <sup>|| Or, Pi-
late's house.</sup>
ⁱ Acts 10.
28.

29 Pilate then went out unto them, and said,
What accusation bring ye against this man?

30 They answered and said unto him, If he
were not a malefactor, we would not have deli-
vered him up unto thee.

31 Then said Pilate unto them, Take ye him;
and judge him according to your law. The Jews
therefore said unto him, It is not lawful for us to
put any man to death:

32 ^k That the saying of Jesus might be fulfilled, ^{k Matth.}
which he spake, signifying what death he should ^{20. 19.}
die.

33 ^l Then Pilate entered into the judgement-
hall again, and called Jesus, and said unto him, ^{l Matth.}
Art thou the King of the Jews? 27. 11.

Anno
Domini
33.

34 Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?

35 Pilate answered, Am I a Jew? Thine own nation, and the chief priests, have delivered thee unto me: What hast thou done?

36 Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

37 Pilate therefore said unto him, Art thou a King then? Jesus answered, Thou sayest that I am a King. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth, heareth my voice.

38 Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all.

Matth.
27. 15.

39 But ye have a custom that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?

Acts 3. 14.

40 Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

CHAP. XIX.

Christ is scourged, crowned with thorns, and beaten.

4 Pilate is desirous to release him, but being overcome with the outrage of the Jews, he delivered him to be crucified. 23 They cast lots for his garments. 26 He commendeth his mother to John. 28 He dieth 31 His side is pierced. 38 He is buried by Joseph and Nicodemus.

Matth.
27. 26.

THEN Pilate therefore took Jesus, and scourged him.

2 And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe,

3 And said, Hail, King of the Jews: and they smote him with their hands.

4 Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.

5 Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man!

6 When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him.

7 The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.

8 When Pilate therefore heard that saying, he was the more afraid;

9 And went again into the judgement-hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer.

10 Then saith Pilate unto him, Speakest thou not unto me? knowest thou not, that I have power to crucify thee, and have power to release thee?

Anno
Domini
33.

11 Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.

12 And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cæsar's friend. Whosoever maketh himself a king, speaketh against Cæsar.

13 When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgement-seat, in a place that is called the Pavement, but in the Hebrew, Gabbatha.

14 And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King.

15 But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar.

16 Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away.

Matth.
27. 31.

17 And he bearing his cross went forth into a place called The place of a skull, which is called in the Hebrew, Golgotha:

18 Where they crucified him, and two other with him, on either side one, and Jesus in the midst.

19 And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.

20 This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin.

21 Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews.

22 Pilate answered, What I have written, I have written.

23 Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part, and also his coat: now the coat was without seam, woven from the top throughout.

Matth.
27. 35.

24 They said therefore among themselves, Let us not rent it, but cast lots for it whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

Psal. 22.
18.

25 Now there stood by the cross of Jesus, his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene.

Or, Cleophas.

26 When Jesus therefore saw his mother, and the disciples standing by, whom he loved, he saith unto his mother, Woman, behold thy son.

27 Then saith he to the disciple, Behold thy mother. And from that hour that disciple took her unto his own home.

28 After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.

Psal. 69.
21.

29 Now

Anno
Domini
33.

29 Now there was set a vessel full of vinegar : and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth.

30 When Jesus therefore had received the vinegar, he said, It is finished : and he bowed his head, and gave up the ghost.

31 The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath-day (for that sabbath-day was an high day) besought Pilate that their legs might be broken, and that they might be taken away.

32 Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.

33 But when they came to Jesus, and saw that he was dead already, they brake not his legs.

34 But one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water.

35 And he that saw it, bare record, and his record is true : and he knoweth that he saith true, that ye might believe.

^fExod. 12.

46.

Numb. 9.

12.

Psal. 34. 20.

^gZech. 12.

10.

^hMatth.

27. 57.

36 For these things were done, ^f that the scripture should be fulfilled, A bone of him shall not be broken.

37 And again another scripture saith, ^g They shall look on him whom they pierced.

38 ^h And after this, Joseph of Arimathea (being a disciple of Jesus, but secretly for fear of the Jews) besought Pilate that he might take away the body of Jesus : and Pilate gave him leave. He came therefore and took the body of Jesus.

39 And there came also Nicodemus (which at the first came to Jesus by night) and brought a mixture of myrrh and aloes, about an hundred pound weight.

40 Then took they the body of Jesus, and wound it in linen clothes, with the spices, as the manner of the Jews is to bury.

41 Now in the place where he was crucified, there was a garden ; and in the garden a new sepulchre, wherein was never man yet laid.

42 There laid they Jesus therefore, because of the Jews preparation-day, for the sepulchre was nigh at hand.

CHAP. XX.

1 Mary cometh to the sepulchre : 3 so do Peter and John, ignorant of the resurrection. 11 Jesus appeareth to Mary Magdalene, 19 and to his disciples. 24 The incredulity and confession of Thomas. 30 The scripture is sufficient to salvation.

^hMatth.

28. 1.

Mark 16. 1.

THE ^a first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

^bChap. 13.

23. & 31.

20.

2 Then she runneth, and cometh to Simon Peter, and to the ^c other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

3 Peter therefore went forth, and that other disciple, and came to the sepulchre.

4 So they ran both together ; and the other disciple did outrun Peter, and came first to the sepulchre.

5 And he stooping down, and looking in, saw the linen clothes lying ; yet went he not in.

6 Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie ;

7 And the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

8 Then went in also that other disciple which came first to the sepulchre, and he saw, and believed.

9 For as yet they knew not the scripture, that he must rise again from the dead.

10 Then the disciples went away again unto their own home.

11 ^d But Mary stood without at the sepulchre, weeping : and as she wept she stooped down, and looked into the sepulchre,

12 And seeth two angels in white, sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

13 And they say unto her, Woman, why weepest thou ? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

14 And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

15 Jesus saith unto her, Woman, why weepest thou ? whom seekest thou ? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni, which is to say, Master.

17 Jesus saith unto her, Touch me not : for I am not yet ascended to my Father : but go to my brethren, and say unto them, I ascend unto my Father and your Father, and to my God and your God.

18 Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.

19 ^e Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.

20 And when he had so said, he shewed unto them ^f his hands and his side. Then were the disciples glad when they saw the Lord.

21 Then said Jesus to them again, Peace be unto you : as my Father hath sent me, even so send I you.

22 And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost.

23 ^g Whose soever sins ye remit, they are remitted unto them ; and whose soever sins ye retain, they are retained.

24 ^h But Thomas, one of the twelve, called Didymus,

Anno
Domini
33.

^e Mark 16.

14.

^g Matth.

18. 18.

Anno
Domini
33.

Didymus, was not with them when Jesus came.

25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

26 ¶ And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.

27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing.

28 And Thomas answered and said unto him, My Lord and my God.

29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.

Chap. 21.
25.

30 ¶ And many other signs truly did Jesus in the presence of his disciples, which are not written in this book.

31 But these are written, that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name.

CHAP. XXI.

1 Christ appearing again to his disciples, was known of them by the great draught of fishes: 12 He dineth with them; 15 earnestly commandeth Peter to feed his lambs and sheep; 18 foretelleth him of his death; 22 rebuketh his curiosity touching John.

25 The conclusion.

AFTER these things Jesus shewed himself again to the disciples at the sea of Tiberias: and on this wise shewed he himself.

2 There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples.

3 Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing.

4 But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus.

¶ Or, Sirs.

5 Then Jesus saith unto them, ¶ Children, have ye any meat? They answered him, No.

6 And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

7 Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked) and did cast himself into the sea.

8 And the other disciples came in a little ship (for they were not far from land, but as it were two hundred cubits) dragging the net with fishes.

9 As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

Anno
Domini
33.

10 Jesus saith unto them, Bring of the fish which ye have now caught.

11 Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.

12 Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.

13 Jesus then cometh, and taketh bread, and giveth them, and fish likewise.

14 This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.

15 ¶ So when they had dined, Jesus saith to Simon Peter, Simon son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord: thou knowest that I love thee. He saith unto him, Feed my lambs.

16 He saith to him again the second time, Simon son of Jonas, lovest thou me? He saith unto him, Yea, Lord: thou knowest that I love thee. He saith unto him, Feed my sheep.

17 He saith unto him the third time, Simon son of Jonas, lovest thou me? Peter was grieved, because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

18 Verily verily I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.

19 This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

20 Then Peter turning about, seeth the disciple whom Jesus loved, following; (which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?)

Chap. 13.
23. & 20.
2.

21 Peter seeing him, saith to Jesus, Lord, and what shall this man do?

22 Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me.

23 Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?

24 This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true.

25 ¶ And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

Chap. 20.
30.

¶ The ACTS of the Apostles.

Anno
Domini
33.

CHAP. I.

¹ Christ preparing his apostles to the beholding of his ascension, gathereth them together into the mount Olivet, commandeth them to expect in Jerusalem the sending down of the Holy Ghost, promiseth after few days to send it; by virtue whereof they should be witnesses unto him, even to the uttermost parts of the earth. ⁹ After his ascension they are warned by two angels to depart, and to set their minds upon his second coming. ¹² They accordingly return, and giving themselves to prayer, choose Matthias apostle in the place of Judas.

Anno
Domini
33.

THE former treatise have I made, O Theophilus, of all that Jesus began both to do and teach,

² Until the day in which he was taken up, after that he, through the Holy Ghost, had given commandments unto the apostles whom he had chosen:

³ To whom also he shewed himself alive after his passion, by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:

¶ Or, eating together with them.

^a Luke 24.

^{49.}

^b Matth. 3.

^{11.}

⁴ And ¶ being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, ^a which, saith he, ye have heard of me.

⁵ ^b For John truly baptized with water; but ye shall be baptized with the Holy Ghost, not many days hence.

⁶ When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?

⁷ And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.

^c Chap. 2.

^{1.}

¶ Or, the power of the Holy Ghost coming upon you.

^a Luke 24.

^{51.}

⁸ ^c But ye shall receive ¶ power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.

⁹ ^d And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

¹⁰ And while they looked stedfastly toward heaven, as he went up, behold, two men stood by them in white apparel;

¹¹ Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

¹² Then returned they unto Jerusalem, from the mount called Olivet, which is from Jerusalem a sabbath-day's journey.

¹³ And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip,

and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James.

¹⁴ These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

¹⁵ ¶ And in those days Peter stood up in the midst of the disciples, and said, (the number of the names together were about an hundred and twenty)

¹⁶ Men and brethren, This scripture must needs have been fulfilled, ^e which the Holy Ghost ^e Psal. 41. by the mouth of David spake before concerning Judas, which was guide to them that took Jesus.

¹⁷ For he was numbered with us, and had obtained part of this ministry.

¹⁸ ^f Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. ^f Matth. 27. 7.

¹⁹ And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood.

²⁰ For it is written in the book of psalms, ^g Let his habitation be desolate, and let no man dwell therein: and, ^h His ¶ bishoprick let another take, ^g Psal. 69. 25. ^h Psal. 109. 8.

²¹ Wherefore, of these men which have accompanied with us, all the time that the Lord Jesus went in and out among us,

²² Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.

²³ And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias.

²⁴ And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen,

²⁵ That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place.

²⁶ And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

CHAP. II.

¹ The apostles filled with the Holy Ghost, and speaking divers languages, are admired by some, and derided by others: ¹⁴ Whom Peter disproving, and shewing that the apostles spake by the power of the Holy Ghost, that Jesus was risen from the dead, ascended into heaven, had poured down the same Holy Ghost, and was the Messias, a man known to them to be approved of God by his miracles, wonders, and signs, and not crucified without his determinate counsel and foreknowledge: ³⁷ He baptizeth

Anno
Domini
33.

baptizeth a great number that were converted,
41 who afterwards devoutly and charitably con-
verse together: the apostles working many mira-
cles, and God daily increasing his church.

AND when the day of Pentecost was fully
come, they were all with one accord in
one place.

2 And suddenly there came a sound from hea-
ven, as of a rushing mighty wind, and it filled all
the house where they were sitting.

3 And there appeared unto them cloven
tongues like as of fire, and it sat upon each of
them.

4 And they were all filled with the Holy Ghost,
and began to speak with other tongues, as the
Spirit gave them utterance.

5 And there were dwelling at Jerusalem
Jews, devout men, out of every nation under
heaven.

† Gr. when
this voice
was made.
‡ Or, trou-
bled in mind.

6 Now † when this was noised abroad, the
multitude came together, and were ‖ confound-
ed, because that every man heard them speak in
his own language.

7 And they were all amazed, and marvelled,
saying one to another, Behold, are not all these
which speak, Galileans?

8 And how hear we every man in our own
tongue, wherein we were born?

9 Parthians, and Medes, and Elamites, and
the dwellers in Mesopotamia, and in Judea, and
Cappadocia, in Pontus, and Asia,

10 Phrygia, and Pamphylia, in Egypt, and in
the parts of Lybia about Cyrene, and strangers
of Rome, Jews and Proselytes,

11 Cretes and Arabians, we do hear them
speak in our tongues the wonderful works of
God.

12 And they were all amazed, and were in
doubt, saying one to another, What meaneth
this?

13 Others mocking, said, These men are full
of new wine.

14 ¶ But Peter standing up with the eleven,
lifted up his voice, and said unto them, Ye men of
Judea, and all ye that dwell at Jerusalem, be this
known unto you, and hearken to my words:

15 For these are not drunken, as ye suppose,
seeing it is but the third hour of the day.

16 But this is that which was spoken by the
prophet Joel,

^a Iſai. 44. 3.
^b Joel 2. 28.

17 ^a And it shall come to pass in the last
days, saith God, I will pour out of my Spirit
upon all flesh: and your sons and your daugh-
ters shall prophesy, and your young men shall
see visions, and your old men shall dream
dreams:

18 And on my servants, and on my hand-
maidens I will pour out in those days of my
Spirit; and they shall prophesy:

19 And I will shew wonders in heaven above,
and signs in the earth beneath; blood, and fire,
and vapour of smoke.

^b Joel 2. 31.

20 ^b The sun shall be turned into darkness,
and the moon into blood, before that great and
notable day of the Lord come.

21 And it shall come to pass, that ^c who-
ever shall call on the name of the Lord, shall be
saved. Anno Domini 33.

22 Ye men of Israel, hear these words; Jesus ^c Rom. 10.
of Nazareth, a man approved of God among
you by miracles and wonders and signs, which
God did by him in the midst of you, as ye your-
selves also know:

23 Him, being delivered by the determinate
counsel and foreknowledge of God, ye have
taken, and by wicked hands have crucified and
slain:

24 Whom God hath raised up, having loosed
the pains of death: because it was not possible
that he should be holden of it.

25 For David speaketh concerning him, ^d I ^d Psal. 16.
foresaw the Lord always before my face, for ^e
he is on my right hand, that I should not be
moved.

26 Therefore did my heart rejoice, and my
tongue was glad; moreover also, my flesh shall
rest in hope:

27 Because thou wilt not leave my soul in hell,
neither wilt thou suffer thine Holy One to see
corruption.

28 Thou hast made known to me the ways of
life; thou shalt make me full of joy with thy
countenance.

29 Men and brethren, ‖ let me freely speak ‖ Or, I may.
unto you ^e of the patriarch David, that he is ^e 1 Kings
both dead and buried, and his sepulchre is with
us unto this day. 2. 10.

30 Therefore being a prophet, ^f and knowing ^f Psal. 132.
that God had sworn with an oath to him, ^g
that of the fruit of his loins, according to the
flesh, he would raise up Christ, to sit on his
throne;

31 He seeing this before, spake of the resur-
rection of Christ, ^g that his soul was not left in ^g Psal. 16.
hell, neither his flesh did see corruption. 10.

32 This Jesus hath God raised up, whereof we
all are witnesses.

33 Therefore being by the right hand of God
exalted, and having received of the Father the
promise of the Holy Ghost, he hath shed forth
this, which ye now see and hear.

34 For David is not ascended into the heavens:
but he saith himself, ^h The LORD said unto my ^h Psal. 110.
Lord, Sit thou on my right hand, 1.

35 Until I make thy foes thy footstool.

36 Therefore let all the house of Israel know
assuredly, that God hath made that same Je-
sus whom ye have crucified, both Lord and
Christ.

37 ¶ Now when they heard *this*, they were
pricked in their heart, and said unto Peter, and to
the rest of the apostles, Men and brethren, what
shall we do?

38 Then Peter said unto them, Repent, and
be baptized every one of you in the name of Je-
sus Christ, for the remission of sins, and ye shall
receive the gift of the Holy Ghost.

39 For the promise is unto you, and to your
children, and to all that are afar off, even as
many as the Lord our God shall call.

G 2 And 40 And

Anno
Domini
33.

40 And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

41 ¶ Then they that gladly received his word, were baptized: and the same day there were added *unto them* about three thousand souls.

42 And they continued stedfastly in the apostles doctrine and fellowship, and in breaking of bread, and in prayers.

43 And fear came upon every soul: and many wonders and signs were done by the apostles.

44 And all that believed were together, and had all things common;

45 And sold their possessions and goods, and parted them to all *men*, as every man had need.

¶ Or, at
home.

46 And they continuing daily with one accord in the temple, and breaking bread ¶ from house to house, did eat their meat with gladness and singleness of heart,

47 Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

CHAP. III.

1 *Peter preacheth to the people that came to see a lame man restored to his feet, 12 and professeth the cure not to have been wrought by his or John's own power, or holiness, but by God, and his Son Jesus, and through faith in his name: 13 withal reprehending them for crucifying Jesus: 17 Which because they did it through ignorance, and that thereby were fulfilled God's determinate counsel, and the scriptures, 19 he exhorteth them by repentance and faith to seek remission of their sins, and salvation in the same Jesus.*

NOW Peter and John went up together into the temple, at the hour of prayer, being the ninth hour.

2 And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple.

3 Who, seeing Peter and John about to go into the temple, asked an alms.

4 And Peter fastening his eyes upon him with John, said, Look on us.

5 And he gave heed unto them, expecting to receive something of them.

6 Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth, rise up and walk.

7 And he took him by the right hand, and lifted him up: and immediately his feet and ankle-bones received strength.

8 And he leaping up, stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.

9 And all the people saw him walking and praising God:

10 And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.

11 And as the lame man which was healed held Peter and John, all the people ran together

unto them in the porch that is called Solomon's, greatly wondering.

12 ¶ And when Peter saw *it*, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?

13 The God of Abraham, and of Isaac, and of Jacob, the God of our fathers hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let *him* go.

14 ^a But ye denied the Holy One, and the Just, and desired a murderer to be granted unto you, ^{a Matth. 27. 20.}

15 And killed the ¶ Prince of life, whom God ^{¶ Or, Author.} hath raised from the dead; whereof we are witnesses.

16 And his name, through faith in his name, hath made this man strong, whom ye see and know: yea, the faith which is by him, hath given him this perfect soundness in the presence of you all.

17 And now, brethren, I wot that through ignorance ye did *it*, as *did* also your rulers.

18 But those things which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.

19 ¶ Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord,

20 And he shall send Jesus Christ, which before was preached unto you:

21 Whom the heaven must receive, until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began.

22 For Moses truly said unto the fathers, ^{b A} Prophet shall the Lord your God raise up unto you, of your brethren, like unto me; him shall ye hear in all things, whatsoever he shall say unto you. ^{b Deut. 18. 15. Chap. 7. 37.}

23 And it shall come to pass, *that* every soul which will not hear that Prophet, shall be destroyed from among the people.

24 Yea, and all the prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these days.

25 Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, ^c And in thy seed shall all the kindreds of the earth be blessed. ^{c Gen. 12. 3.}

26 Unto you first, God having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

CHAP. IV.

1 *The rulers of the Jews offended with Peter's sermon, 4 (though thousands of the people were converted that heard the word) imprison him and John. 5 After, upon examination, Peter boldly avouching the lame man to be healed by the name of Jesus, and that by the same Jesus only we must be eternally saved, 13 they command him and John to preach no more in that name,*

Anno
Domini
33.

name, adding also threatening. 23 Whereupon the church fleeth to prayer: 31 And God, by moving the place where they were assembled, testified that he heard their prayer, confirming the church with the gift of the Holy Ghost, and with mutual love and charity.

Anno Domini 33.
Or, ruler.

AND as they spake unto the people, the priests and the captain of the temple, and the Sadducees came upon them,

2 Being grieved that they taught the people, and preached through Jesus the resurrection from the dead.

3 And they laid hands on them, and put them in hold unto the next day: for it was now even-tide.

4 Howbeit, many of them, which heard the word, believed: and the number of the men was about five thousand.

5 ¶ And it came to pass on the morrow, that their rulers, and elders, and scribes,

6 And Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem.

7 And when they had set them in the midst, they asked, By what power, or by what name have ye done this?

8 Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel,

9 If we this day be examined of the good deed done to the impotent man, by what means he is made whole;

10 Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole.

¶ Psal. 118.
22.
Matth. 21.
42.

11 ¶ This is the stone which was set at nought of you builders, which is become the head of the corner.

12 Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved.

13 ¶ Now, when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them that they had been with Jesus.

14 And beholding the man which was healed standing with them, they could say nothing against it.

15 But when they had commanded them to go aside out of the council, they conferred among themselves,

16 Saying, What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem, and we cannot deny it.

17 But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name.

18 And they called them, and commanded them not to speak at all, nor teach in the name of Jesus.

19 But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.

20 For we cannot but speak the things which we have seen and heard.

21 So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people: for all men glorified God for that which was done.

22 For the man was about forty years old on whom this miracle of healing was shewed.

23 ¶ And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them.

24 And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God which hast made heaven and earth, and the sea, and all that in them is;

25 Who, by the mouth of thy servant David, hast said, *¶ Psal. 118.* Why did the heathen rage, and the people imagine vain things?

26 The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ.

27 For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together,

28 For to do whatsoever thy hand and thy counsel determined before to be done.

29 And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word,

30 By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus.

31 ¶ And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

32 And the multitude of them that believed were of one heart, and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common.

33 And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.

34 Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold,

35 And laid them down at the apostles feet: and distribution was made unto every man according as he had need.

36 And Joses, who by the apostles was surnamed Barnabas (which is, being interpreted, The son of consolation) a Levite, and of the country of Cyprus,

37 Having land, sold it, and brought the money, and laid it at the apostles feet.

CHAP. V.

1 After that Ananias and Sapphira his wife, for their hypocrisy, at Peter's rebuke, had fallen down

Anno
Domini
33.

down dead, 12 and that the rest of the apostles had wrought many miracles; 14 to the increase of the faith: 17 The apostles are again imprisoned, 19 but delivered by an angel, bidding them to preach openly to all: 21 When, after their teaching accordingly in the temple, 29 and before the council, 33 they are in danger to be killed; through the advice of Gamaliel, a great counsellor among the Jews, they be kept alive, 40 and are but beaten: for which they glorify God, and cease no day from preaching.

BUT a certain man named Ananias, with Sapphira his wife, sold a possession,

2 And kept back part of the price, (his wife also being privy to it,) and brought a certain part, and laid it at the apostles feet.

3 But Peter said, Ananias, Why hath Satan filled thine heart || to lie to the Holy Ghost, and to keep back part of the price of the land?

4 While it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.

5 And Ananias hearing these words, fell down, and gave up the ghost. And great fear came on all them that heard these things.

6 And the young men arose, wound him up, and carried him out, and buried him.

7 And it was about the space of three hours after, when his wife, not knowing what was done, came in.

8 And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much.

9 Then Peter said unto her, How is it that ye have agreed together, to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door, and shall carry thee out.

10 Then fell she down straightway at his feet, and yielded up the ghost. And the young men came in, and found her dead, and carrying her forth, buried her by her husband.

11 And great fear came upon all the church, and upon as many as heard these things.

12 ¶ And by the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon's porch.

13 And of the rest durst no man join himself to them: but the people magnified them.

14 And believers were the more added to the Lord, multitudes both of men and women)

15 Inasmuch that they brought forth the sick || into the streets, and laid them on beds and couches, that at the least, the shadow of Peter passing by, might overshadow some of them.

16 There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.

17 ¶ Then the high priest rose up, and all they that were with him; (which is the sect of the Sadducees) and were filled with || indignation,

18 And laid their hands on the apostles, and put them in the common prison.

19 But the angel of the Lord by night opened the prison doors, and brought them forth, and said,

20 Go, stand and speak in the temple to the people, all the words of this life.

21 And when they heard that, they entered into the temple early in the morning, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought.

22 But when the officers came, and found them not in the prison, they returned, and told,

23 Saying, The prison truly found we shut with all safety, and the keepers standing without, before the doors: but when we had opened, we found no man within.

24 Now when the high priest, and the captain of the temple, and the chief priests heard these things, they doubted of them whereunto this would grow.

25 Then came one and told them, saying, Behold, the men whom ye put in prison, are standing in the temple, and teaching the people.

26 Then went the captain with the officers, and brought them without violence. (For they feared the people, lest they should have been stoned.)

27 And when they had brought them, they set them before the council: and the high priest asked them,

28 Saying, ^a Did not we straitly command ^a Chap. 4 you, that ye should not teach in this name? ^{18.} and behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us.

29 ¶ Then Peter and the other apostles answered and said, We ought to obey God rather than men.

30 The God of our fathers raised up Jesus, whom they slew and hanged on a tree:

31 Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

32 And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him.

33 ¶ When they heard that, they were cut to the heart, and took counsel to slay them.

34 Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space,

35 And said unto them, Ye men of Israel, take heed to yourselves, what ye intend to do as touching these men.

36 For before these days rose up Theudas, boasting himself to be somebody, to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as || obeyed him, were scattered, and brought to nought.

Anno
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The third
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the ac-
count call-
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37 After this man rose up Judas of Galilee, in the days of the taxing, and drew away much people after him : he also perished ; and all, even as many as obeyed him, were dispersed.

38 And now I say unto you, Refrain from these men, and let them alone : for if this counsel or this work be of men, it will come to nought :

39 But if it be of God, ye cannot overthrow it ; lest haply ye be found even to fight against God.

40 And to him they agreed : and when they had called the apostles, and beaten *them*, they commanded that they should not speak in the name of Jesus, and let them go.

41 ¶ And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name.

42 And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.

CHAP. VI.

1 *The apostles desirous to have the poor regarded for their bodily sustenance, as also careful themselves to dispense the word of God, the food of the soul, 3 appoint the office of deaconship to seven chosen men : 5 of whom, Stephen, a man full of faith, and of the Holy Ghost, is one : 12 who is taken of those whom he confounded in disputing, 13 and after falsely accused of blasphemy against the law and the temple.*

AND in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration.

2 Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables.

3 Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.

4 But we will give ourselves continually to prayer, and to the ministry of the word.

5 ¶ And the saying pleased the whole multitude. And they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch :

6 Whom they set before the apostles : and when they had prayed, they laid *their* hands on them.

7 And the word of God increased ; and the number of the disciples multiplied in Jerusalem greatly ; and a great company of the priests were obedient to the faith.

8 And Stephen, full of faith and power, did great wonders and miracles among the people.

9 ¶ Then there arose certain of the synagogue, which is called *the synagogue* of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia, and of Asia, disputing with Stephen.

10 And they were not able to resist the wisdom and the spirit by which he spake.

11 Then they suborned men which said, We have heard him speak blasphemous words against Moses, and against God.

12 And they stirred up the people, and the elders, and the scribes, and came upon *him*, and caught him, and brought *him* to the council,

13 And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law.

14 For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the || customs which Moses deliver- || Or, rites. ed us.

15 And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel.

CHAP. VII.

1 *Stephen permitted to answer to the accusation of blasphemy, 2 sheweth that Abraham worshipped God rightly, and how God chose the fathers, 20 before Moses was born, and before the tabernacle and temple were built : 37 that Moses himself witnessed of Christ : 44 and that all outward ceremonies were ordained according to the heavenly pattern to last but for a time : 51 reprehending their rebellion, and murdering of Christ, the Just One, whom the prophets foretold should come into the world : 54 whereupon they stone him to death ; who commendeth his soul to Jesus, and humbly prayeth for them.*

THEN said the high priest, Are these things so ?

2 And he said, Men, brethren, and fathers, hearken ; The God of glory appeared unto our father Abraham when he was in Mesopotamia, before he dwelt in Charran,

3 And said unto him, ^a Get thee out of thy ^a Gen. 12. country, and from thy kindred, and come into 1. the land which I shall shew thee.

4 Then came he out of the land of the Chaldeans, and dwelt in Charran. And from thence, when his father was dead, he removed him into this land wherein ye now dwell.

5 And he gave him none inheritance in it, ^{no} not so much as to set his foot on : yet he promised that he would give it to him for a possession, and to his seed after him, when *as yet* he had ^{no} child.

6 And God spake on this wise, That his seed should sojourn in a strange land ; and that they should bring them into bondage, and entreat *them* evil four hundred years.

7 And the nation to whom they shall be in bondage, will I judge, said God : and after that shall they come forth, and serve me in this place.

8 ^b And he gave him the covenant of cir- ^b Gen. 17. cumcision. ^c And so Abraham begat Isaac, and ^c Gen. 21. 3. circumcised him the eighth day ; ^d and Isaac be- ^d Gen. 25. 26. gat Jacob, and ^e Jacob begat the twelve patri- ^e Gen. 29. 31, &c. archs. ^f Gen. 37. 1

9 ^f And the patriarchs, moved with envy, sold Joseph into Egypt : but God was with him, ^g 10 And ^g 28.

Anno
Domini
33.

- Anno Domini 33.
 8 Gen. 41. 37. 10 And delivered him out of all his afflictions, ^s and gave him favour and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt, and all his house.
- 11 Now there came a dearth over all the land of Egypt, and Chanaan, and great affliction; and our fathers found no sustenance.
- 12 ^b But when Jacob heard that there was corn in Egypt, he sent out our fathers first.
- 13 ¹ And at the second time Joseph was made known to his brethren; and Joseph's kindred was made known unto Pharaoh.
- 14 Then sent Joseph, and called his father Jacob to him, and all his kindred, threescore and fifteen souls.
- 15 ^k So Jacob went down into Egypt, ¹ and died, he and our fathers,
- 16 And were carried over into Sychem, and laid in the sepulchre that Abraham bought for a sum of money of the sons of Emmor *the father of Sychem.*
- 17 But when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt,
- 18 Till another king arose, which knew not Joseph.
- 19 The same dealt subtilly with our kindred, and evil-entreated our fathers, so that they cast out their young children, to the end they might not live.
- 20 ^m In which time Moses was born, and ⁿ was exceeding fair, and nourished up in his father's house three months:
- 21 And when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son.
- 22 And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.
- 23 And when he was full forty years old, it came into his heart to visit his brethren the children of Israel.
- 24 ^o And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptian:
- 25 For he supposed his brethren would have understood, how that God by his hand would deliver them: but they understood not.
- 26 ^p And the next day he shewed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another?
- 27 But he that did his neighbour wrong, thrust him away, saying, Who made thee a ruler and a judge over us?
- 28 Wilt thou kill me, as thou killedst the Egyptian yesterday?
- 29 Then fled Moses at this saying, and was a stranger in the land of Madian, where he begat two sons.
- 30 ^q And when forty years were expired, there appeared to him, in the wilderness of mount Sina, an angel of the Lord, in a flame of fire in a bush.
- 31 When Moses saw it, he wondered at the sight; and as he drew near to behold it, the voice of the Lord came unto him,
- 32 *Saying, I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob.* Then Moses trembled, and durst not behold.
- 33 Then said the Lord to him, Put off thy shoes from thy feet: for the place where thou standest is holy ground.
- 34 I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into Egypt.
- 35 This Moses, whom they refused, saying, Who made thee a ruler and a judge? the same did God send to be a ruler and a deliverer by the hands of the angel which appeared to him in the bush.
- 36 He brought them out, after that he had shewed wonders and signs in the land of Egypt, and in the Red sea, ^r and in the wilderness forty years.
- 37 ¶ This is that Moses which said unto the children of Israel, ^t A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear.
- 38 ^u This is he that was in the church, in the wilderness, with the angel which spake to him in the mount Sina, and with our fathers: who received the lively oracles to give unto us.
- 39 To whom our fathers would not obey, but thrust him from them, and in their hearts turned back again into Egypt,
- 40 ^x Saying unto Aaron, Make us gods to go before us: for as for this Moses, which brought us out of the land of Egypt, we wot not what is become of him.
- 41 And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands.
- 42 Then God turned, and gave them up to worship the host of heaven; as it is written in the book of the prophets, ^y O ye house of Israel, have ye offered to me slain beasts, and sacrifices, by the space of forty years in the wilderness?
- 43 Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them: and I will carry you away beyond Babylon.
- 44 Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, ^z that he should make it according to the fashion that he had seen.
- 45 Which also our fathers, that came after, brought in with Jesus into the possession of the Gentiles, whom God drave out before the face of our fathers unto the days of David.
- 46 Who found favour before God, and desired to find a tabernacle for the God of Jacob.
- 47 ^a But Solomon built him an house.
- 48 Howbeit, ^b the most High dwelleth not in temples made with hands, as saith the prophet,

Anno
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33.
c. Isai. 66.
1, 2.

49 ° Heaven is my throne, and earth is my footstool: What house will ye build me? saith the Lord: or what is the place of my rest?

50 Hath not my hand made all these things?

51 ¶ Ye stiff-necked, and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye.

52 Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One, of whom ye have been now the betrayers and murderers:

53 Who have received the law by the disposition of angels, and have not kept it.

54 ¶ When they heard these things, they were cut to the heart, and they gnashed on him with their teeth.

55 But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God,

56 And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

57 Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord,

58 And cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul.

59 And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit.

60 And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

C H A P. VIII.

1 By occasion of the persecution in Jerusalem, the church being planted in Samaria, 5 by Philip the deacon, who preached, did miracles, and baptized many, among the rest Simon the sorcerer, a great seducer of the people. 14 Peter and John come to confirm and enlarge the church: where by prayer and imposition of hands, giving the Holy Ghost, 18 when Simon would have bought the like power of them, 20 Peter sharply reproving his hypocrisy, and covetousness, and exhorting him to repentance, together with John preaching the word of the Lord, return to Jerusalem. 26 But the angel sendeth Philip to teach, and baptize the Ethiopian eunuch.

A. D. 34.

AND Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles.

2 And devout men carried Stephen to his burial, and made great lamentation over him.

3 As for Saul, he made havock of the church, entering into every house, and haling men and women, committed them to prison.

4 Therefore they that were scattered abroad, went every where preaching the word.

5 Then Philip went down to the city of Samaria, and preached Christ unto them.

6 And the people with one accord gave heed unto those things which Philip spake, hearing, and seeing the miracles which he did.

7 For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed.

8 And there was great joy in that city.

9 But there was a certain man called Simon, which before-time in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one.

10 To whom they all gave heed from the least to the greatest, saying, This man is the great power of God.

11 And to him they had regard, because that of long time he had bewitched them with sorceries.

12 But when they believed Philip, preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women.

13 Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done.

14 Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John:

15 Who, when they were come down, prayed for them that they might receive the Holy Ghost.

16 (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus)

17 Then laid they their hands on them, and they received the Holy Ghost.

18 And when Simon saw that through laying on of the apostles hands the Holy Ghost was given, he offered them money,

19 Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.

20 But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.

21 Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God.

22 Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.

23 For I perceive that thou art in the gall of bitterness, and in the bond of iniquity.

24 Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.

25 And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans.

26 And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south, unto the way that goeth down from Jerusalem unto Gaza, which is desert.

b

27 And

Anno
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27 And he arose, and went: and behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship,

28 Was returning; and sitting in his chariot, read Esaias the prophet.

29 Then the Spirit said unto Philip, Go near, and join thyself to this chariot.

30 And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest?

31 And he said, How can I, except some man should guide me? And he desired Philip that he would come up, and sit with him.

* Isai. 53.
7.

32 The place of the scripture which he read was this, ^a He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, he opened he not his mouth.

33 In his humiliation his judgement was taken away: and who shall declare his generation? for his life is taken from the earth.

34 And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man?

35 Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.

36 And as they went on *their* way, they came unto a certain water: and the eunuch said, See, *here is* water; what doth hinder me to be baptized?

37 And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

38 And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.

39 And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.

40 But Philip was found at Azotus: and passing through, he preached in all the cities, till he came to Cæsarea.

C H A P. IX.

¹ Saul going towards Damascus, ⁴ is stricken down to the earth, ¹⁰ is called to the apostleship, ¹⁸ and is baptized by Ananias: ²⁰ He preacheth Christ boldly. ²³ The Jews lay wait to kill him; ²⁹ so do the Grecians: but he escapeth both. ³¹ The church having rest, Peter healeth Eneas of the palsy, ³⁶ and restoreth Tabitha to life.

A. D. 35.

AN D Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest,

2 And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.

3 And as he journeyed he came near Damascus: and suddenly there shined round about him a light from heaven.

4 And he fell to the earth, and heard a voice, saying unto him, Saul, Saul, why persecutest thou me?

Anno
Domini
35.

5 And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest. *It is hard for thee to kick against the pricks.*

6 And he, trembling and astonished, said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do.

7 And the men which journeyed with him stood speechless, hearing a voice, but seeing no man.

8 And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought *him* into Damascus.

9 And he was three days without sight, and neither did eat nor drink.

10 ¶ And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I am *here*, Lord.

11 And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas, for *one* called Saul of Tarsus: for behold, he prayeth,

12 And hath seen in a vision a man named Ananias, coming in, and putting *his* hand on him, that he might receive his sight.

13 Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem.

14 And here he hath authority from the chief priests, to bind all that call on thy name.

15 But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel.

16 For I will shew him how great things he must suffer for my name's sake.

17 And Ananias went his way, and entered into the house; and putting his hands on him, said, Brother Saul, the Lord (*even* Jesus that appeared unto thee in the way as thou camest) hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.

18 And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized.

19 And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus.

20 And straightway he preached Christ in the synagogues, that he is the Son of God.

21 But all that heard *him* were amazed, and said, Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?

22 But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

23 ¶ And after that many days were fulfilled, A. D. 37. the Jews took counsel to kill him.

24 ^a But

Anno
Domini
37.
2 Cor. 11.
32.

24 ^a But their laying wait was known of Saul: and they watched the gates day and night to kill him.

25 Then the disciples took him by night, and let him down by the wall in a basket.

26 And when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple.

27 But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus.

28 And he was with them coming in, and going out at Jerusalem.

29 And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him.

30 Which when the brethren knew, they brought him down to Cæsarea, and sent him forth to Tarsus.

31 Then had the churches rest throughout all Judea, and Galilee, and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.

A. D. 38. 32 ¶ And it came to pass, as Peter passed throughout all quarters, he came down also to the saints which dwelt at Lydda.

33 And there he found a certain man named Eneas, which had kept his bed eight years, and was sick of the palsy.

34 And Peter said unto him, Eneas, Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately.

35 And all that dwelt at Lydda, and Saron, saw him, and turned to the Lord.

36 ¶ Now there was at Joppe a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works, and alms-deeds which she did.

37 And it came to pass in those days that she was sick, and died: whom when they had washed, they laid her in an upper chamber.

38 And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring him that he would not delay to come to them.

¶ Or, be
grieved.

39 Then Peter arose, and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made while she was with them.

40 But Peter put them all forth, and kneeled down and prayed, and turning him to the body, said Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up.

41 And he gave her his hand, and lifted her up; and when he had called the saints and widows, he presented her alive.

42 And it was known throughout all Joppa; and many believed in the Lord.

43 And it came to pass, that he tarried many days in Joppa with one Simon a tanner.

CHAP. X.

1 Cornelius a devout man, 5 being commanded by an angel, sendeth for Peter: 11 who by a vision, 15, 20 is taught not to despise the Gentiles. 34 As he preacheth Christ to Cornelius and his company, 44 the Holy Ghost falleth on them, 48 and they are baptized.

THERE was a certain man in Cæsarea, called Cornelius, a centurion of the band called the Italian band,

2 A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway.

3 He saw in a vision evidently, about the ninth hour of the day, an angel of God coming in to him, and saying unto him, Cornelius.

4 And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God.

5 And now send men to Joppa, and call for one Simon, whose surname is Peter.

6 He lodgeth with one Simon a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do.

7 And when the angel which spake unto Cornelius, was departed, he called two of his household-servants, and a devout soldier of them that waited on him continually;

8 And when he had declared all these things unto them, he sent them to Joppa.

9 ¶ On the morrow as they went on their journey, and drew nigh unto the city, Peter went up upon the house-top to pray, about the sixth hour.

10 And he became very hungry, and would have eaten: but while they made ready, he fell into a trance,

11 And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet, knit at the four corners, and let down to the earth:

12 Wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

13 And there came a voice to him, Rise, Peter; kill, and eat.

14 But Peter said, Not so, Lord: for I have never eaten any thing that is common or unclean.

15 And the voice spake unto him again the second time, What God hath cleansed, that call not thou common.

16 This was done thrice: and the vessel was received up again into heaven.

17 Now while Peter doubted in himself what this vision which he had seen, should mean, behold, the men which were sent from Cornelius, had made enquiry for Simon's house, and stood before the gate,

18 And called, and asked whether Simon, which was surnamed Peter, were lodged there.

19 ¶ While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee.

20 Arise:

Anno
Domini
41.

Anno
Domini
41.

Anno
Domini
41.

20 Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them.

21 Then Peter went down to the men which were sent unto him from Cornelius; and said, Behold, I am he whom ye seek: what is the cause wherefore ye are come?

22 And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee.

23 Then called he them in, and lodged them. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him.

24 And the morrow after they entered into Caesarea. And Cornelius waited for them, and had called together his kinsmen and near friends.

25 And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him.

26 But Peter took him up, saying, Stand up: I myself also am a man.

27 And as he talked with him, he went in, and found many that were come together.

28 And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew, to keep company with, or come unto one of another nation: but God hath shewed me, that I should not call any man common or unclean.

29 Therefore came I unto you without gain-saying, as soon as I was sent for. I ask therefore for what intent ye have sent for me?

30 And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and behold, a man stood before me in bright clothing,

31 And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God.

32 Send therefore to Joppa, and call hither Simon, whose surname is Peter: he is lodged in the house of one Simon a tanner, by the sea side: who, when he cometh, shall speak unto thee.

33 Immediately therefore I sent to thee: and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.

34 ¶ Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons:

35 But in every nation, he that feareth him, and worketh righteousness, is accepted with him.

36 The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all)

37 That word, I say, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached:

38 How God anointed Jesus of Nazareth with the Holy Ghost, and with power: who went

about doing good, and healing all that were oppressed of the devil; for God was with him.

39 And we are witnesses of all things which he did, both in the land of the Jews, and in Jerusalem: whom they slew and hanged on a tree:

40 Him God raised up the third day, and shewed him openly,

41 Not to all the people, but unto witnesses, chosen before of God, even to us, who did eat and drink with him after he rose from the dead.

42 And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead.

43 ^b To him give all the prophets witness, that through his name whosoever believeth in him, shall receive remission of sins. ^{b Jer. 31. 34. Micah 7. 18.}

44 ¶ While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.

45 And they of the circumcision which believed, were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.

46 For they heard them speak with tongues, and magnify God. Then answered Peter,

47 Can any man forbid water that these should not be baptized, which have received the Holy Ghost as well as we?

48 And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

C H A P. XI.

1 Peter being accused for going in to the Gentiles, maketh his defence, 18 which is accepted. 19 The gospel being spread into Phenice, and Cyprus, and Antioch, Barnabas is sent to confirm them. 26 The disciples there are first called Christians. 27 They send relief to the brethren in Judea in time of famine.

AND the apostles and brethren that were in Judea, heard that the Gentiles had also received the word of God.

2 And when Peter was come up to Jerusalem, they that were of the circumcision contended with him,

3 Saying, Thou wentest in to men uncircumcised, and didst eat with them.

4 But Peter rehearsed the matter from the beginning, and expounded it by order unto them, saying,

5 I was in the city of Joppa praying: and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me.

6 Upon the which when I had fastened mine eyes, I considered, and saw four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

7 And I heard a voice saying unto me, Arise, Peter; slay, and eat.

8 But I said, No so, Lord: for nothing common or unclean hath at any time entered into my mouth.

9 But

Deut. 10.
17.
Rom. 1.
13.
1 Pet. 2.
17.

Anno Domini 41. 9 But the voice answered me again from heaven, What God hath cleansed, *that* call not thou common.

10 And this was done three times: and all were drawn up again into heaven.

11 And behold, immediately there were three men already come unto the house where I was, sent from Cæsarea unto me.

12 And the Spirit bade me go with them, nothing doubting. Moreover, these six brethren accompanied me, and we entered into the man's house:

13 And he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter;

14 Who shall tell thee words, whereby thou and all thy house shall be saved.

15 And as I began to speak, the Holy Ghost fell on them, ^a as on us at the beginning.

16 Then remembered I the word of the Lord, how that he said, ^b John indeed baptized with water; but ye shall be baptized with the Holy Ghost.

17 Forasmuch then as God gave them the like gift as *he did* unto us, who believed on the Lord Jesus Christ, what was I that I could withstand God?

18 When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

^c Chap. 8. 19 ¶ ^c Now they which were scattered abroad upon the persecution that arose about Stephen, travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only.

20 And some of them were men of Cyprus and Cyrene, which when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus.

21 And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.

A. D. 42. 22 ¶ Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch.

23 Who, when he came, and had seen the grace of God, was glad, and exhorted them all that with purpose of heart they would cleave unto the Lord.

24 For he was a good man, and full of the Holy Ghost, and of faith: and much people was added unto the Lord.

A. D. 43. 25 Then departed Barnabas to Tarsus, for to seek Saul:

26 And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves [¶] with the church, and taught much people. And the disciples were called Christians first in Antioch.

27 ¶ And in those days came prophets from Jerusalem unto Antioch.

28 And there stood up one of them named ^b

Agabus, and signified by the Spirit, that there should be great dearth throughout all the world: which came to pass in the days of Claudius Caesar. Anno Domini 43.

29 Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea.

30 Which also they did, and sent it to the A. D. 44. elders by the hands of Barnabas and Saul.

CHAP. XII.

1 *King Herod persecuteth the Christians, killeth James, and imprisoneth Peter, whom an angel delivereth upon the prayers of the church. 20 In his pride, taking to himself the honour due to God, he is stricken by an angel, and dieth miserably. 24 After his death the word of God prospereth.*

NOW about that time, Herod the king [¶] stretched forth his hands to vex certain [¶] Or, began. of the church.

2 And he killed James the brother of John with the sword.

3 And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.)

4 And when he had apprehended him, he put him in prison, and delivered him to four quarterions of soldiers to keep him; intending after Easter to bring him forth to the people.

5 Peter therefore was kept in prison: but [¶] prayer was made without ceasing of the church [¶] Or, instant and earnest prayer was made. unto God for him.

6 And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains; and the keepers before the door kept the prison.

7 And behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands.

8 And the angel said unto him, Gird thyself, and bind on thy sandals: And so he did. And he saith unto him, Cast thy garment about thee, and follow me.

9 And he went out, and followed him, and wist not that it was true which was done by the angel; but thought he saw a vision.

10 When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him.

11 And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and *from* all the expectation of the people of the Jews.

12 And when he had considered the *thing*, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together, praying.

13 And as Peter knocked at the door of the gate, a damsel came [¶] to hearken, named Rhoda. [¶] Or, to ask who was there.

14 And

Anno
Domini
44.

14 And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate.

15 And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel.

16 But Peter continued knocking. And when they had opened the door, and saw him, they were astonished.

17 But he beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go shew these things unto James, and to the brethren. And he departed, and went into another place.

18 Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter.

19 And when Herod had sought for him, and found him not, he examined the keepers, and commanded that they should be put to death. And he went down from Judea to Cæsarea, and there abode.

¶ Or,
bare an ho-
stile mind,
intending
war.
† Gr. that
was over
the king's
bed-cham-
ber.

20 ¶ And Herod ¶ was highly displeased with them of Tyre and Sidon. But they came with one accord to him, and having made Blastus † the king's chamberlain their friend, desired peace; because their country was nourished by the king's country.

21 And upon a set day, Herod arrayed in royal apparel, sat upon his throne, and made an oration unto them.

22 And the people gave a shout, saying, It is the voice of a god, and not of a man.

23 And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost.

24 ¶ But the word of God grew and multiplied.

25 And Barnabas and Saul returned from Jerusalem, when they had fulfilled their ¶ ministry, and took with them John, whose surname was Mark.

C H A P. XIII.

1 Paul and Barnabas are chosen to go to the Gentiles. 7 Of Sergius Paulus, and Elymas the forcerer. 14 Paul preacheth at Antioch, that Jesus is Christ. 42 The Gentiles believe; 45 but the Jews gainsay, and blaspheme: 46 whereupon they turn to the Gentiles. 48 As many as were ordained to life, believed.

A. D. 45.

NOW there were in the church that was at Antioch, certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, ¶ which had been brought up with Herod the tetrarch, and Saul.

¶ Or,
Herod's so-
lister-brother.

2 As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul, for the work whereunto I have called them.

3 And when they had fasted and prayed, and laid their hands on them, they sent them away.

4 ¶ So they being sent forth by the Holy

Ghost, departed unto Selucia; and from thence they sailed to Cyprus.

5 And when they were at Salamis, they preached the word of God in the synagogues of the Jews. And they had also John to their minister.

6 And when they had gone through the isle unto Paphos, they found a certain forcerer, a false prophet, a Jew, whose name was Bar-jesus:

7 Which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God.

8 But Elymas the forcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith.

9 Then Saul (who also is called Paul) filled with the Holy Ghost, set his eyes on him,

10 And said, O full of all subtilty, and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?

11 And now behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.

12 Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.

13 Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia. And John departing from them, returned to Jerusalem.

14 ¶ But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath-day, and sat down.

15 And after the reading of the law and the prophets, the rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on.

16 Then Paul stood up, and beckoning with his hand, said, Men of Israel, and ye that fear God, give audience.

17 The God of this people of Israel chose our fathers, and exalted the people^a when they dwelt as strangers in the land of Egypt,^b and with an high arm brought he them out of it.

18 And about the time of forty years † suffered he their manners in the wilderness.

19 And when he had destroyed seven nations in the land of Canaan,^c he divided their land to them by lot.

20 And after that,^d he gave unto them judges, about the space of four hundred and fifty years, until Samuel the prophet.

21^e And afterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years.

22 And when he had removed him,^f he raised up unto them David to be their king: to whom also he gave testimony, and said, ^g I have found

Anno
Domini
45.

^a Exod. 1.
^b Exod. 13.
14, 16.
† Gr. ἱεροποιῶν, perhaps for ἱεροφάντας, bore, or, fed them, as a nurse beareth, or, feedeth, her child, Deut. 1. 31.
^c Mac. 7.
27. according to the Sept. and so Chrysost.
^d Josh. 14.
^e Judg. 3. 9.
^f 1 Sam. 8.
^g 1 Sam. 16. 13.
^h Psal. 89. 20.

Anno Domini found David the *son* of Jesse, a man after mine own heart, which shall fulfil all my will.

45. ^h Of this man's seed hath God, according to *his* promise, raised unto Israel a Saviour Jesus :

^h Isai. 11. 1. ⁱ When John had first preached, before his coming, the baptism of repentance to all the people of Israel.

ⁱ Matth. 3. 1. ^k And as John fulfilled his course, he said, ^k Whom think ye that I am ? I am not *he*. But behold, there cometh one after me, whose shoes of *his* feet I am not worthy to loose.

^k John 1. 20. 26 Men *and* brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.

27 For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath-day, they have fulfilled *them* in condemning him.

ⁱ Matth. 27. 22. 28 ⁱ And though they found no cause of death in him, yet desired they Pilate that he should be slain.

29 And when they had fulfilled all that was written of him, they took *him* down from the tree, and laid *him* in a sepulchre.

^m Matth. 28. 6. 30 ^m But God raised him from the dead :

31 And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people.

32 And we declare unto you glad tidings, how that the promise which was made unto the fathers,

33 God hath fulfilled the same unto us their children, in that he hath raised up Jesus again ; as it is also written in the second psalm,

ⁿ Psal. 2. 7. ⁿ Thou art my Son, this day have I begotten thee.

Hebr. 1. 5. 34 And as concerning that he raised him up from the dead, *now* no more to return to corruption, he said on this wise, ^o I will give you the sure [†] mercies of David.

^o Isai. 55. 3. [†] Gr. ⁷² *eterna, holy, or, just things :* which word the Septuag. both in the place of Isaiah 55. 3. and in many others, use for that which is in the Hebrew, *mer-cies*.

^p Psal. 16. 10. ^p Or, *after he had in his own age served the will of God.*

^q 1 Kings 2. 10. ^q 2. 10. ^r Hab. 1. 5. 35 Wherefore he saith also in another psalm, ^r Thou shalt not suffer thine Holy One to see corruption.

36 For David, ^{||} after he had served his own generation, by the will of God ^a fell on sleep, and was laid unto his fathers, and saw corruption :

37 But he whom God raised again saw no corruption.

38 [¶] Be it known unto you therefore, men *and* brethren, that through this man is preached unto you the forgiveness of sins :

39 And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

40 Beware therefore, lest that come upon you which is spoken of in ^s the prophets,

41 Behold, ye despisers, and wonder, and perish : for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.

42 And when the Jews were gone out of the synagogue, the Gentiles besought that these

words might be preached to them [†] the next sabbath.

43 Now when the congregation was broken up, many of the Jews and religious profelytes followed Paul and Barnabas ; who speaking to them, persuaded them to continue in the grace of God.

44 [¶] And the next sabbath-day came almost the whole city together to hear the word of God.

45 But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.

46 Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you : but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.

47 For so hath the Lord commanded us, *saying*, ^s I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.

48 And when the Gentiles heard this, they were glad, and glorified the word of the Lord : and as many as were ordained to eternal life, believed.

49 And the word of the Lord was published throughout all the region.

50 But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.

51 [†] But they shook off the dust of their feet against them, and came unto Iconium.

52 And the disciples were filled with joy, and with the Holy Ghost.

C H A P. XIV.

¹ Paul and Barnabas are persecuted from Iconium. 8 At Lystra Paul healeth a cripple ; whereupon they are reputed as gods. 19 Paul is stoned. 21 They pass through divers churches, confirming the disciples in faith and patience : 26 Returning to Antioch, they report what God had done with them.

AN D it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews, and also of the Greeks, believed.

2 But the unbelieving Jews stirred up the Gentiles, and made their minds evil-affected against the brethren.

3 Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands.

4 But the multitude of the city was divided : A. D. 46. and part held with the Jews, and part with the apostles.

5 And when there was an assault made both of the Gentiles, and also of the Jews, with their rulers, to use *them* despitefully, and to stone them,

6 They

Anno Domini

45. [†] Gr. *in the week between, or, in the sabbath between.*

^s Isai. 49. 6.

[†] Matth. 10. 14.

Anno
Domini
46.

6 They were ware of it, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about:

7 And there they preached the gospel.

8 ¶ And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked.

9 The same heard Paul speak: who stedfastly beholding him, and perceiving that he had faith to be healed,

10 Said with a loud voice, Stand upright on thy feet. And he leaped and walked.

11 And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men.

12 And they called Barnabas, Jupiter, and Paul, Mercurius, because he was the chief speaker.

13 Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people.

14 Which when the apostles Barnabas and Paul heard of, they rent their clothes, and ran in among the people, crying out,

15 And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you, that ye should turn from these vanities unto the living God, ^a which made heaven and earth, and the sea, and all things that are therein:

16 ^b Who in times past suffered all nations to walk in their own ways.

17 Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

18 And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

19 ¶ And there came thither certain Jews from Antioch, and Iconium, who persuaded the people, ^c and having stoned Paul, drew him out of the city, supposing he had been dead.

20 Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe.

21 And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch,

22 Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.

23 And when they had ordained them elders in every church, and had prayed, with fasting, they commended them to the Lord, on whom they believed.

24 And after they had passed throughout Pisidia, they came to Pamphylia.

25 And when they had preached the word in Perga, they went down into Attalia:

26 And thence sailed to Antioch, from whence they had been recommended to the grace of God, for the work which they fulfilled.

27 And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles.

28 And there they abode long time with the disciples.

CHAP. XV.

1 Great diffension ariseth touching circumcision: 6 The apostles consult about it, 22 and send their determination by letters to the churches. 36 Paul and Barnabas, thinking to visit the brethren together, fall at strife, and depart asunder.

AND certain men which came down from Judea, taught the brethren, and said, ^a Except ye be circumcised after the manner of Moses, ye cannot be saved. A. D. 51.

2 When therefore Paul and Barnabas had no small diffension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question. A. D. 51.

3 And being brought on their way by the church, they passed through Phenice, and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren.

4 And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared all things that God had done with them.

5 But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses.

6 ¶ And the apostles and elders came together for to consider of this matter.

7 And when there had been much disputing, Peter rose up and said unto them, ^b Men and brethren, ye know how that a good while ago, God made choice among us, that the Gentiles, by my mouth should hear the word of the gospel, and believe. ^b Chap. 10. 20. & 11. 13.

8 And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us:

9 And put no difference between us and them, ^c purifying their hearts by faith. ^c Chap. 10. 43.

10 Now therefore why tempt ye God, ^d to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? ^d 1 Cor. 1. 2. Matth. 23. 4.

11 But we believe, that through the grace of the Lord Jesus Christ, we shall be saved even as they.

12 ¶ Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.

13 ¶ And after they had held their peace, James answered, saying, Men and brethren, hearken unto me.

14 Simeon

^a Gen. 1.
1.
Psal. 146.
6.
Rev. 14. 7.
^b Psal. 81.
12.

^c 2 Cor. 11.
25.

^e Chap. 10.
43.
1 Cor. 1.
2.
Matth.
23. 4.

Or
barnabas

Anno
Domini
52.

14 Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.

15 And to this agree the words of the prophets; as it is written,

* Amos 9.
11.

16 After this I will return, and will build again the tabernacle of David which is fallen down; and I will build again the ruins thereof, and I will set it up:

17 That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.

18 Known unto God are all his works from the beginning of the world.

19 Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God:

20 But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood.

21 For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath-day.

22 Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch, with Paul and Barnabas; namely, Judas surnamed Barfabas, and Silas, chief men among the brethren:

23 And they wrote letters by them after this manner; The apostles, and elders, and brethren, send greeting unto the brethren which are of the Gentiles in Antioch, and Syria, and Cilicia.

24 Forasmuch as we have heard, that certain which went out from us, have troubled you with words, subverting your souls, saying, *Ye must be circumcised*, and keep the law; to whom we gave no such commandment:

25 It seemed good unto us, being assembled with one accord, to send chosen men unto you, with our beloved Barnabas and Paul;

26 Men that have hazarded their lives for the name of our Lord Jesus Christ.

27 We have sent therefore Judas and Silas, who shall also tell you the same things by mouth.

28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things;

29 That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.

30 So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle.

31 Which when they had read, they rejoiced for the consolation.

Or, exhortation.

32 And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed them.

33 And after they had tarried there a space, they were let go in peace from the brethren unto the apostles.

34 Notwithstanding, it pleased Silas to abide there still.

35 Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.

36 ¶ And some days after, Paul said unto Barnabas, Let us go again and visit our brethren, in every city where we have preached the word of the Lord, and see how they do.

37 And Barnabas determined to take with them John, whose surname was Mark.

38 But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work.

* Chap. 13.
13.

39 And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus;

40 And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God.

41 And he went through Syria and Cilicia, confirming the churches.

C H A P. XVI.

1 Paul having circumcised Timothy, 7 and being called by the Spirit from one country to another, 14 converteth Lydia, 16 casteth out a spirit of divination: 19 For which cause he and Silas are whipped and imprisoned. 26 The prison doors are opened. 31 The jailer is converted, 37 and they are delivered.

THEN came he to Derbe and Lystra: and behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed, but his father was a Greek:

* Rom. 16.
21.

2 Which was well reported of by the brethren that were at Lystra and Iconium.

3 Him would Paul have to go forth with him; and took and circumcised him, because of the Jews which were in those quarters: for they knew all that his father was a Greek.

4 And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem.

* Chap. 15.
28.

5 And so were the churches established in the faith, and increased in number daily.

6 Now when they had gone throughout Phrygia, and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia,

7 After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not.

8 And they passing by Mysia, came down to Troas.

9 And a vision appeared to Paul in the night: There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.

10 And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering, that the Lord had called us for to preach the gospel unto them.

H

11 There-

Anno
Domini
53.

¶ Or, the
first.

11 Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis;

12 And from thence to Philippi, which is the chief city of that part of Macedonia, and a colony: and we were in that city abiding certain days.

13 And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither.

14 ¶ And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

15 And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there: And she constrained us.

¶ Or, of
Python.

16 ¶ And it came to pass as we went to prayer, a certain damsel, possessed with a spirit of divination, met us, which brought her masters much gain by soothsaying:

17 The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation.

18 And this did she many days. But Paul being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour.

¶ Or, court.

19 ¶ And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew them into the market-place unto the rulers,

20 And brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city,

21 And teach customs which are not lawful for us to receive, neither to observe, being Romans.

22 And the multitude rose up together against them: and the magistrates rent off their clothes,

¶ 2 Cor. 11.

and commanded to beat them.

25.

¶ Theff. 2.

23 And when they had laid many stripes upon them, they cast them into prison, charging the jailer to keep them safely.

2.

24 Who having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

25 ¶ And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them.

26 And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed.

27 And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled.

28 But Paul cried with a loud voice, saying, Do thyself no harm; for we are all here.

Anno
Domini
53.

29 Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas;

30 And brought them out, and said, Sirs, what must I do to be saved?

31 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

32 And they spake unto him the word of the Lord, and to all that were in his house.

33 And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway.

34 And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.

35 And when it was day, the magistrates sent the serjeants, saying, Let those men go.

36 And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now therefore depart, and go in peace.

37 But Paul said unto them, They have beaten us openly uncondemned, being Romans, and have cast us into prison; and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out.

38 And the serjeants told these words unto the magistrates: and they feared when they heard that they were Romans.

39 And they came and besought them, and brought them out, and desired them to depart out of the city.

40 And they went out of the prison, and entered into the house of Lydia: and when they had seen the brethren, they comforted them, and departed. ¶ Ver. 14.

CHAP. XVII.

1 Paul preacheth at Thessalonica: 4 where some believe, and others persecute him: 10 He is sent to Berea, and preacheth there: 13 Being persecuted at Thessalonica, 15 he cometh to Athens, and disputeth and preacheth the living God to them unknown, 34 whereby many are converted unto Christ.

NOW when they had passed through Amphipolis, and Apollonia, they came to Thessalonica, where was a synagogue of the Jews.

2 And Paul, as his manner was, went in unto them, and three sabbath-days reasoned with them out of the scriptures,

3 Opening and alledging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ.

4 And some of them believed, and comforted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.

5 ¶ But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uprore, and assaulted the

Anno Domini 53. the house of Jason, and sought to bring them out to the people.

6 And when they found them not, they drew Jason, and certain brethren, unto the rulers of the city, crying, These that have turned the world upside down, are come hither also;

7 Whom Jason hath received: and these all do contrary to the decrees of Cæsar, saying, That there is another king, *one* Jesus.

8 And they troubled the people, and the rulers of the city, when they heard these things.

9 And when they had taken security of Jason, and of the other, they let them go.

10 ¶ And the brethren immediately sent away Paul and Silas by night unto Berea: who coming *thither*, went into the synagogue of the Jews.

11 These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.

12 Therefore many of them believed; also of honourable women which were Greeks, and of men not a few.

13 But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people.

14 And then immediately the brethren sent away Paul, to go as it were to the sea: but Silas and Timotheus abode there still.

15 And they that conducted Paul, brought him unto Athens: and receiving a commandment unto Silas and Timotheus, for to come to him with all speed, they departed.

16 ¶ Now, while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city ¶ wholly given to idolatry.

17 Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him.

18 Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will this ¶ babler say? other some, He seemeth to be a setter-forth of strange gods: because he preached unto them Jesus, and the resurrection.

19 And they took him, and brought him unto ¶ Areopagus, saying, May we know what this new doctrine, whereof thou speakest, is?

20 For thou bringest certain strange things to our ears; we would know therefore what these things mean.

21 (For all the Athenians and strangers which were there, spent their time in nothing else, but either to tell, or to hear some new thing.)

22 ¶ Then Paul stood in the midst of ¶ Marshall, and said, Ye men of Athens, I perceive that in all things ye are too superstitious.

23 For as I passed by, and beheld your ¶ devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.

24 * God that made the world, and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;

25 Neither is worshipped with mens hands, ^b as though he needed any thing, seeing he giveth to all life, and breath, and all things;

26 And hath made of one blood, all nations of men, for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;

27 That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us:

28 For in him we live, and move, and have our being; as certain also of your own poets have said; For we are also his offspring.

29 Forasmuch then as we are the offspring of God, ^c we ought not to think that the Godhead is like unto gold, or silver, or stone graven by art and man's device.

30 And the times of this ignorance God winked at; but now commandeth all men every where to repent:

31 Because he hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath ¶ given assurance unto all men, in that he hath raised him from the dead.

32 ¶ And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this matter.

33 So Paul departed from among them.

34 Howbeit, certain men clave unto him, and believed: among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them.

CHAP. XVIII.

3 Paul laboureth with his hands, and preacheth at Corinth to the Gentiles: 9 The Lord encourageth him in a vision: 12 He is accused before Gallio the deputy, but is dismissed: 18 Afterwards passing from city to city, he strengtheneth the disciples.

24 Apollos, being more perfectly instructed by Aquila and Priscilla, 28 preacheth Christ with great efficacy.

AFTER these things, Paul departed from Athens, and came to Corinth;

2 And found a certain Jew named * Aquila, ^a Rom. 16. born in Pontus, lately come from Italy, with his wife Priscilla (because that Claudius had com- ³ manded all Jews to depart from Rome) and ¹ came unto them.

3 And because he was of the same craft, he abode with them, and wrought: (for by their occupation they were tent-makers.)

4 And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.

5 And when Silas and Timotheus were come from Macedonia, Paul was pressed in spirit, and testified to the Jews, that Jesus was Christ.

6 And when they opposed themselves, and blasphemed, ^b he shook his raiment, and said ^b Matth. 10. 14. unto them, Your blood be upon your own heads;

A. D. 54.

¶ Or, full of idols.

¶ Or, base fellows.

¶ Or, Mars-hill. It was the highest court in Athens.

¶ Or, the court of the Areopagites.

¶ Or, gods that you worship, ² Thess. 2. 4.

Anno Domini 54.

^a Chap. 7.

^b Plal. 50. 8.

^c Isai. 40. 18.

¶ Or, offered faith.

Anno Domini 54. I am clean : from henceforth I will go unto the Gentiles.

7 ¶ And he departed thence, and entered into a certain man's house, named Justus, one that worshipped God, whose house joined hard to the synagogue.

* 1 Cor. 1. 14. 8 ¶ And Crispus the chief ruler of the synagogue believed on the Lord with all his house : and many of the Corinthians hearing, believed, and were baptized.

9 Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace :

10 For I am with thee, and no man shall set on thee, to hurt thee : for I have much people in this city.

+ Gr. sat there. 11 And he + continued there a year and six months, teaching the word of God among them.

A. D. 55. ending. 12 ¶ And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgement-seat,

13 Saying, This fellow persuadeth men to worship God contrary to the law.

14 And when Paul was now about to open his mouth, Gallio said unto the Jews, If it were a matter of wrong, or wicked lewdness, O ye Jews, reason would that I should bear with you :

15 But if it be a question of words and names, and of your law, look ye to it : for I will be no judge of such matters.

16 And he drave them from the judgement-seat.

17 Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat him before the judgement-seat. And Gallio cared for none of those things.

18 ¶ And Paul after this tarried there yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila ; having shorn his head in Cenchrea : for he had a vow.

19 And he came to Ephesus, and left them there : but he himself entered into the synagogue, and reasoned with the Jews.

20 When they desired him to tarry longer time with them, he consented not :

21 But bade them farewell, saying, I must by all means keep this feast that cometh, in Jerusalem : but I will return again unto you, ^a if God will. And he sailed from Ephesus.

* 1 Cor. 4. 19. James 4. 15. A. D. 56. 22 And when he had landed at Cæsarea, and gone up and saluted the church, he went down to Antioch.

23 And after he had spent some time there, he departed and went over all the country of Galatia and Phrygia in order, strengthening all the disciples.

* 1 Cor. 1. 12. 24 ¶ And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus.

25 This man was instructed in the way of the Lord : and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John.

26 And he began to speak boldly in the synagogue : Whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly.

27 And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him : who, when he was come, helped them much which had believed through grace.

28 For he mightily convinced the Jews, and that publickly, shewing by the scriptures, that Jesus was Christ.

C H A P. XIX.

6 The Holy Ghost is given by Paul's hands. 9 The Jews blaspheme his doctrine, which is confirmed by miracles. 13 The Jewish exorcists 16 are beaten by the devil. 19 Conjuring books are burnt. 24 Demetrius, for love of gain, raiseth an uprore against Paul, 35 which is appeased by the town-clerk.

AND it came to pass that, while Apollos was at Corinth, Paul having passed through the upper coasts, came to Ephesus : and finding certain disciples,

2 He said unto them, Have ye received the Holy Ghost since ye believed ? And they said unto him, We have not so much as heard whether there be any Holy Ghost.

3 And he said unto them, Unto what then were ye baptized ? And they said, Unto John's baptism.

4 Then said Paul, ^a John verily baptized with the baptism of repentance, saying unto the people, That they should believe on him which should come after him, that is, on Christ Jesus. ^{a Matth. 3. 11.}

5 When they heard this, they were baptized in the name of the Lord Jesus.

6 And when Paul had laid his hands upon them, the Holy Ghost came on them ; and they spake with tongues, and prophesied.

7 And all the men were about twelve.

8 And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God.

9 But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus. ^{A. D. 57.}

10 And this continued by the space of two years ; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.

11 And God wrought special miracles by the hands of Paul ;

12 So that from his body were brought unto the sick, handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

13 ¶ Then certain of the vagabond Jews, ^{A. D. 58.} exorcists, took upon them to call over them which had evil spirits, the name of the Lord Jesus,

Anno Domini 58. Jesus, saying, We adjure you by Jesus whom Paul preacheth.

14 And there were seven sons of *one* Sceva a Jew, and chief of the priests, which did so.

15 And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye?

16 And the man in whom the evil spirit was, leapt on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.

17 And this was known to all the Jews and Greeks also dwelling at Ephesus: and fear fell on them all, and the name of the Lord Jesus was magnified.

18 And many that believed came, and confessed, and shewed their deeds.

19 Many also of them which used curious arts, brought their books together, and burned them before all men; and they counted the price of them, and found it fifty thousand *pieces* of silver.

20 So mightily grew the word of God, and prevailed.

A. D. 59. 21 ¶ After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia, and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome.

22 So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season.

23 And the same time there arose no small stir about that way.

24 For a certain man named Demetrius, a silver-smith, which made silver shrines for Diana, brought no small gain unto the craftsmen;

25 Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth:

26 Moreover, ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying, that they be no gods which are made with hands:

27 So that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia, and the world worshippeth.

28 And when they heard *these sayings*, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians.

29 And the whole city was filled with confusion: and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre.

30 And when Paul would have entered in unto the people, the disciples suffered him not.

31 And certain of the chief of Asia, which were his friends, sent unto him, desiring him that he would not adventure himself into the theatre.

32 Some therefore cried one thing, and some

another: for the assembly was confused, and the more part knew not wherefore they were come together.

33 And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made his defence unto the people.

34 But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great is Diana of the Ephesians.

35 And when the town-clerk had appeased the people, he said, Ye men of Ephesus, what man is there that knoweth not, how that the city of the Ephesians is *†* a worshipper of the great goddess Diana, and of the *image* which fell down from Jupiter?

† Gr. the temple-keeper.

36 Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly.

37 For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddesses.

38 Wherefore, if Demetrius and the craftsmen which are with him, have a matter against any man, *¶* the law is open, and there are deputies: let them implead one another.

¶ Or, the court-days are kept.

39 But if ye enquire any thing concerning other matters, it shall be determined in a *¶* lawful assembly.

¶ Or, ordinary.

40 For we are in danger to be called in question for this day's uprore, there being no cause whereby we may give an account of this course.

41 And when he had thus spoken, he dismissed the assembly.

CHAP. XX.

1 Paul goeth to Macedonia. 7 He celebrateth the Lord's supper, and preacheth. 9 Eutychus being killed by a fall, 13 is raised to life. 17 At Miletus Paul calleth the elders together, telleth them what shall befall to himself, 23 committeth God's flock to them, 29 warneth them of false teachers, 32 commendeth them to God, 36 prayeth with them, and goeth his way.

AND after the uprore was ceased, Paul called unto him the disciples, and embraced them, and departed for to go into Macedonia.

2 And when he had gone over those parts, and had given them much exhortation, he came into Greece, A. D. 60.

3 And there abode three months. And when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia.

4 And there accompanied him into Asia, Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus, and Trophimus.

5 These going before, tarried for us at Troas.

6 And we sailed away from Philippi, after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days.

Anno
Domini
60.
Chap. 2.
46.

7 And upon the first day of the week, when the disciples came together ^a to break bread, Paul preached unto them (ready to depart on the morrow) and continued his speech until midnight.

8 And there were many lights in the upper chamber, where they were gathered together.

9 And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead.

10 And Paul went down, and fell on him, and embracing him, said, Trouble not yourselves: for his life is in him.

11 When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed.

12 And they brought the young man alive, and were not a little comforted.

13 ¶ And we went before to ship, and sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to go afoot.

14 And when he met with us at Assos, we took him in, and came to Mitylene.

15 And we sailed thence, and came the next day over against Chios; and the next day we arrived at Samos, and tarried at Trogyllium; and the next day we came to Miletus.

16 For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost.

17 ¶ And from Miletus he sent to Ephesus, and called the elders of the church.

18 And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons,

19 Serving the Lord with all humility of mind, and with many tears and temptations, which beset me by the lying in wait of the Jews:

20 And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publickly, and from house to house,

21 Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

22 And now behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there:

23 Save that the Holy Ghost witnesseth in every city, saying, that bonds and afflictions shall abide me.

¶ Or, wait for me.

24 But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God.

25 And now behold, I know that ye all, among

whom I have gone preaching the kingdom of God, shall see my face no more.

26 Wherefore I take you to record this day, that I am pure from the blood of all men.

27 For I have not shunned to declare unto you all the counsel of God.

28 ¶ Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

29 For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

30 Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.

31 Therefore watch, and remember, that by the space of three years, I ceased not to warn every one night and day with tears.

32 And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

33 I have coveted no man's silver, or gold, or apparel.

34 Yea, ye yourselves know, ^b that these hands have ministered unto my necessities, and to them that were with me.

35 I have shewed you all things, how that so labouring ye ought to support the weak; and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

36 ¶ And when he had thus spoken, he kneeled down, and prayed with them all.

37 And they all wept fore, and fell on Paul's neck, and kissed him,

38 Sorrowing most of all for the words, which he spake, that they should see his face no more. And they accompanied him unto the ship.

CHAP. XXI.

1 Paul will not by any means be dissuaded from going to Jerusalem. 9 Philip's daughters, prophetesses. 17 Paul cometh to Jerusalem: 27 where he is apprehended, and in great danger; 31 but by the chief captain is rescued, and permitted to speak to the people.

AND it came to pass, that, after we were gotten from them, and had lunched, we came with a straight course unto Coos, and the day following unto Rhodes, and from thence unto Patara.

2 And finding a ship sailing over unto Phenicia, we went aboard, and set forth.

3 Now when we had discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre: for there the ship was to unlade her burden.

4 And finding disciples, we tarried there seven days: who said to Paul through the Spirit, that he should not go up to Jerusalem.

5 And when we had accomplished those days, we departed, and went our way; and they all brought

Anno
Domini
60.

brought us on our way, with wives and children, till *we were* out of the city: and we kneeled down on the shore, and prayed.

6 And when we had taken our leave one of another, we took ship; and they returned home again.

7 And when we had finished *our* course from Tyre, we came to Ptolemais, and saluted the brethren, and abode with them one day.

8 And the next *day* we that were of Paul's company departed, and came unto Cæsarea; and we entered into the house of Philip the evangelist, (^a which was *one* of the seven) and abode with him.

^a Chap. 6.
5.

9 And the same man had four daughters, virgins, which did prophesy.

10 And as we tarried *there* many days, there came down from Judea a certain prophet, named Agabus.

11 And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver *him* into the hands of the Gentiles.

12 And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem.

13 Then Paul answered, What mean ye to weep, and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.

14 And when he would not be persuaded, we ceased, saying, The will of the Lord be done.

15 And after those days we took up our carriages, and went up to Jerusalem.

16 There went with us also *certain* of the disciples of Cæsarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge.

17 And when we were come to Jerusalem, the brethren received us gladly.

18 And the *day* following Paul went in with us unto James: and all the elders were present.

19 And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry.

20 And when they heard *it*, they glorified the Lord, and said unto him, Thou see'st, brother, how many thousands of Jews there are which believe; and they are all zealous of the law.

21 And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses; saying, that they ought not to circumcise *their* children, neither to walk after the customs.

22 What is it therefore? the multitude must needs come together: for they will hear that thou art come.

23 Do therefore this that we say to thee: we have four men which have a vow on them;

24 Them take, and purify thyself with them, and be at charges with them, that they may

^b shave *their* heads: and all may know that those things whereof they were informed concerning thee, are nothing, but *that* thou thyself also walkest orderly, and keepest the law.

25 As touching the Gentiles which believe, ^c we have written *and* concluded, that they observe no such thing, save only that they keep themselves from *things* offered to idols, and from blood, and *from things* strangled, and from fornication.

26 Then Paul took the men, and the next day purifying himself with them, entered into the temple, ^d to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them.

27 And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him,

28 Crying out, Men of Israel, help. This is the man that teacheth all *men* every where against the people, and the law, and this place: and further, hath brought Greeks also into the temple; and hath polluted this holy place.

29 (For they had seen before with him in the city, Trophimus an Ephesian, whom they supposed that Paul had brought into the temple)

30 And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple. And forthwith the doors were shut.

31 And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uprore.

32 Who immediately took soldiers and centurions, and ran down unto them. And when they saw the chief captain and the soldiers, they left beating of Paul.

33 Then the chief captain came near and took him, and commanded *him* to be bound with two chains: and demanded who he was, and what he had done.

34 And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle.

35 And when he came upon the stairs, so it was that he was borne of the soldiers, for the violence of the people.

36 For the multitude of the people followed after, crying, Away with him.

37 And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek?

38 ^e Art not thou that Egyptian, which before these days madest an uprore, and leddest out into the wilderness four thousand men that were murderers?

39 But Paul said, I am a man which am a Jew of Tarsus, a city of Cilicia, a citizen of no mean city: and I beseech thee suffer me to speak unto the people.

40 And when he had given him licence, Paul stood on the stairs, and beckoned with the hand unto

Anno
Domini
60.

^b Numb. 6.

^c Chap. 18.

^d Chap. 15.

^e Chap. 15.

^f Chap. 15.

^g Chap. 15.

^h Chap. 15.

ⁱ Chap. 15.

^j Chap. 15.

^k Chap. 15.

^l Chap. 15.

^m Chap. 15.

ⁿ Chap. 15.

^o Chap. 15.

^p Chap. 15.

^q Chap. 15.

^r Chap. 15.

^s Chap. 15.

^t Chap. 15.

^u Chap. 15.

^v Chap. 15.

^w Chap. 15.

^x Chap. 15.

^y Chap. 15.

^z Chap. 15.

^{aa} Chap. 15.

^{ab} Chap. 15.

^{ac} Chap. 15.

^{ad} Chap. 15.

^{ae} Chap. 15.

^{af} Chap. 15.

^{ag} Chap. 15.

^{ah} Chap. 15.

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^{ak} Chap. 15.

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^{ba} Chap. 15.

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^{bm} Chap. 15.

^{bn} Chap. 15.

^{bo} Chap. 15.

^{bp} Chap. 15.

^{bq} Chap. 15.

^{br} Chap. 15.

^{bs} Chap. 15.

^{bt} Chap. 15.

^{bu} Chap. 15.

Anno Domini 60. unto the people. And when there was made a great silence, he spake unto them in the Hebrew tongue, saying,

CHAP. XXII.

1 Paul declareth at large, how he was converted to the faith, 17 and called to his apostleship : 22 At the very mentioning of the Gentiles, the people exclaim on him : 24 He should have been scourged ; 25 but claiming the privilege of a Roman, he escapeth.

MEN, brethren, and fathers, hear ye my defence, *which I make now unto you.*

2 (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence: and he saith,)

3 I am verily a man which am a Jew, born in Tarsus, a city of Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous towards God, as ye all are this day.

4 I persecuted this way unto the death, binding and delivering into prisons both men and women.

5 As also the high priest doth bear me witness, and all the estate of the elders ; from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there, bound unto Jerusalem, for to be punished.

6 And it came to pass, that as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me.

7 And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me ?

8 And I answered, Who art thou, Lord ? And he said unto me, I am Jesus of Nazareth, whom thou persecutest.

9 And they that were with me, saw indeed the light, and were afraid ; but they heard not the voice of him that spake to me.

10 And I said, What shall I do, Lord ? And the Lord said unto me, Arise, and go into Damascus, and there it shall be told thee of all things which are appointed for thee to do.

11 And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus.

12 And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt there,

13 Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him.

14 And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth.

15 For thou shalt be his witness unto all men, of what thou hast seen and heard.

16 And now why tarriest thou ? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.

17 And it came to pass, that when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance ;

18 And saw him saying unto me, Make haste, and get thee quickly out of Jerusalem ; for they will not receive thy testimony concerning me.

19 And I said, Lord, they know that I imprisoned, and beat in every synagogue them that believed on thee.

20 And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him.

21 And he said unto me, Depart : for I will send thee far hence unto the Gentiles.

22 And they gave him audience unto this word, and then lifted up their voices, and said, Away with such a fellow from the earth : for it is not fit that he should live.

23 And as they cried out, and cast off their clothes, and threw dust into the air,

24 The chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging ; that he might know wherefore they cried so against him.

25 And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned ?

26 When the centurion heard that, he went and told the chief captain, saying, Take heed what thou doest ; for this man is a Roman.

27 Then the chief captain came, and said unto him, Tell me, art thou a Roman ? He said, Yea.

28 And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was free-born.

29 Then straightway they departed from him which should have examined him : and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him.

30 On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from his bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them.

CHAP. XXIII.

1 As Paul pleadeth his cause, 2 Ananias commandeth them to smite him : 7 Diffension among his accusers : 11 God encourageth him. 14 The Jews laying wait for Paul 20 is declared unto the chief captain : 27 He sendeth him to Felix the governor.

AND Paul earnestly beholding the council, said, Men and brethren, I have lived in all good conscience before God, until this day.

2 And the high priest Ananias commanded them that stood by him, to smite him on the mouth.

3 Then

Anno Domini 60.

Chap. 7. 58.

Or, tortured him.

Anno
Domini
60.

3 Then said Paul unto him, God shall smite thee, *thou* whited wall : for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law ?

4 And they that stood by, said, Revilest thou God's high priest ?

5 Then said Paul, I wist not, brethren, that he was the high priest : for it is written,

^a Exod. 22.
28.

^a Thou shalt not speak evil of the ruler of thy people.

6 But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men *and* brethren, ^b I am a Pharisee, the son of a Pharisee : ^c of the hope and resurrection of the dead I am called in question.

^b Phil. 3. 5.
^c Chap. 24.
21.

7 And when he had so said, there arose a diffension between the Pharisees and the Sadducees : and the multitude was divided.

^d Matth.
23. 23.

8 ^d For the Sadducees say that there is no resurrection, neither angel nor spirit : but the Pharisees confess both.

9 And there arose a great cry : and the scribes *that were* of the Pharisees part arose, and strove, saying, We find no evil in this man : but if a spirit or an angel hath spoken to him, let us not fight against God.

10 And when there arose a great diffension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring him into the castle.

11 And the night following, the Lord stood by him, and said, Be of good cheer, Paul : for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

^e Or, with
an oath of
execration.

12 And when it was day, certain of the Jews banded together, and bound themselves ^e under a curse, saying, that they would neither eat nor drink till they had killed Paul.

13 And they were more than forty which had made this conspiracy.

14 And they came to the chief priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul.

15 Now therefore ye with the council signify to the chief captain, that he bring him down unto you to-morrow, as though ye would enquire something more perfectly concerning him : and we, or ever he come near, are ready to kill him.

16 And when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul.

17 Then Paul called one of the centurions unto him, and said, Bring this young man unto the chief captain : for he hath a certain thing to tell him.

18 So he took him, and brought him to the chief captain, and said, Paul the prisoner called me unto him, and prayed me to bring this young man unto thee, who hath something to say unto thee.

19 Then the chief captain took him by the hand, and went *with him* aside privately, and asked *him*, What is that thou hast to tell me ?

20 And he said, The Jews have agreed to desire thee, that thou wouldest bring down Paul to-morrow into the council, as though they would enquire somewhat of him more perfectly.

21 But do not thou yield unto them : for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him : and now are they ready, looking for a promise from thee.

22 So the chief captain *then* let the young man depart, and charged *him*, See thou tell no man, that thou hast shewed these things to me.

23 And he called unto him two centurions, saying, Make ready two hundred soldiers to go to Cæsarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night ;

24 And provide *them* beasts, that they may set Paul on, and bring *him* safe unto Felix the governor.

25 And he wrote a letter after this manner :

26 Claudius Lysias, unto the most excellent governor Felix, *sendeth* greeting.

27 This man was taken of the Jews, and should have been killed of them : then came I with an army, and rescued him, having understood that he was a Roman.

28 And when I would have known the cause wherefore they accused him, I brought him forth into their council :

29 Whom I perceived to be accused of questions of their law, but to have nothing laid to his charge worthy of death, or of bonds.

30 And when it was told me, *how* that the Jews laid wait for the man, I sent straightway to thee, and gave commandment to his accusers also, to say before thee what *they had* against him. Farewel.

31 Then the soldiers, as it was commanded them, took Paul, and brought *him* by night to Antipatris.

32 On the morrow they left the horsemen to go with him, and returned to the castle.

33 Who, when they came to Cæsarea, and delivered the epistle to the governor, presented Paul also before him.

34 And when the governor had read *the letter*, he asked of what province he was. And when he understood that he was of Cilicia ;

35 I will hear thee, said he, when thine accusers are also come. And he commanded him to be kept in Herod's judgement-hall.

CHAP. XXIV.

^f Paul being accused by Tertullus the orator, ^g answereth for his life and doctrine : 24. He preacheth Christ to the governor and his wife. 26 The governor hopeth for a bribe, but in vain : 27. At last, going out of his office, he leaveth Paul in prison.

Anno
Domini
60.

Anno
Domini
60.

AND after five days, Ananias the high priest descended with the elders, and with a certain orator named Tertullus, who informed the governor against Paul.

2 And when he was called forth, Tertullus began to accuse him, saying, Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence,

3 We accept it always, and in all places, most noble Felix, with all thankfulness.

4 Notwithstanding, that I be not further tedious unto thee, I pray thee, that thou wouldest hear us of thy clemency a few words.

5 For we have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ring-leader of the sect of the Nazarenes:

6 Who also hath gone about to profane the temple: whom we took, and would have judged according to our law.

7 But the chief captain Lyfias came upon us, and with great violence took him away out of our hands,

8 Commanding his accusers to come unto thee: by examining of whom, thyself mayest take knowledge of all these things, whereof we accuse him.

9 And the Jews also assented, saying, that these things were so.

A. D. 53.
Felix made
procurator
over Judea.

10 Then Paul, after that the governor had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself:

11 Because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem for to worship.

12 And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city:

13 Neither can they prove the things whereof they now accuse me.

14 But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and the prophets:

15 And have hope towards God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.

16 And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men.

17 Now after many years, I came to bring alms to my nation, and offerings.

* Chap. 27.
27.

18 Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult.

19 Who ought to have been here before thee, and object, if they had ought against me.

20 Or else let these same here say, if they have found any evil-doing in me, while I stood before the council,

* Chap. 23.
6.

21 Except it be for this one voice, that I cried, standing among them, Touching the resurrection of the dead, I am called in question by you this day.

22 And when Felix heard these things, having more perfect knowledge of that way, he deferred them, and said, When Lyfias the chief captain shall come down, I will know the uttermost of your matter.

23 And he commanded a centurion to keep Paul, and to let him have liberty, and that he should forbid none of his acquaintance to minister, or come unto him.

24 And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ.

25 And as he reasoned of righteousness, temperance, and judgement to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee.

26 He hoped also that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him.

27 But after two years, Porcius Festus came into Felix' room: and Felix, willing to shew the Jews a pleasure, left Paul bound.

A. D. 61.

C H A P. XXV.

2 The Jews accuse Paul before Festus: 8 He answereth for himself, 11 and appealeth unto Cæsar: 14 Afterwards Festus openeth his matter to king Agrippa, 23 and he is brought forth: 25 Festus cleareth him to have done nothing worthy of death.

NOW when Festus was come into the province, after three days he ascended from Cæsarea to Jerusalem.

2 Then the high priest and the chief of the Jews informed him against Paul, and besought him,

3 And desired favour against him, that he would send for him to Jerusalem, laying wait in the way to kill him.

4 But Festus answered, that Paul should be kept at Cæsarea, and that he himself would depart shortly thither.

5 Let them therefore, said he, which among you are able, go down with me, and accuse this man, if there be any wickedness in him.

6 And when he had tarried among them more than ten days, he went down unto Cæsarea; and the next day sitting in the judgement-seat, commanded Paul to be brought.

|| Or, as some copies read, no more than eight or ten days.

7 And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove;

8 While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Cæsar, have I offended any thing at all.

9 But Festus, willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me?

10 Then said Paul, I stand at Cæsar's judgement-seat, where I ought to be judged: to the Jews

Anno
Domini
62.

Jews have I done no wrong, as thou very well knowest.

11 For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things, whereof these accuse me, no man may deliver me unto them. I appeal unto Cæsar.

12 Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Cæsar? unto Cæsar shalt thou go.

13 And after certain days, king Agrippa and Bernice came unto Cæsarea, to salute Festus.

14 And when they had been there many days, Festus declared Paul's cause unto the king, saying, There is a certain man left in bonds by Felix:

15 About whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed me, desiring to have judgement against him.

16 To whom I answered, It is not the manner of the Romans to deliver any man to die, before that he which is accused, have the accusers face to face, and have licence to answer for himself concerning the crime laid against him.

17 Therefore, when they were come hither, without any delay on the morrow I sat on the judgement-seat, and I commanded the man to be brought forth.

18 Against whom, when the accusers stood up, they brought none accusation of such things as I supposed:

19 But had certain questions against him of their own superstition, and of one Jesus which was dead, whom Paul affirmed to be alive.

20 And because || I doubted of such manner of questions, I asked him whether he would go to Jerusalem, and there be judged of these matters.

21 But when Paul had appealed to be reserved unto the || hearing of Augustus, I commanded him to be kept till I might send him to Cæsar.

22 Then Agrippa said unto Festus, I would also hear the man myself. To-morrow, said he, thou shalt hear him.

23 And on the morrow, when Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Festus' commandment Paul was brought forth.

24 And Festus said, King Agrippa, and all men which are here present with us, ye see this man about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and also here, crying that he ought not to live any longer.

25 But when I found that he had committed nothing worthy of death, and that he himself hath appealed to Augustus, I have determined to send him.

26 Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, O king Agrippa, that after examination had, I might have somewhat to write.

27 For it seemeth to me unreasonable to send

a prisoner, and not withal to signify the crimes laid against him.

Anno
Domini
62.

C H A P. XXVI.

2 Paul in the presence of Agrippa declareth his life from his childhood, 12 and how miraculously he was converted, and called to his apostleship. 24 Festus chargeth him to be mad, whereunto he answereth modestly. 28 Agrippa is almost persuaded to be a Christian. 31 The whole company pronounce him innocent.

THEN Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself:

2 I think myself happy, king Agrippa, because I shall answer for myself this day before thee, touching all the things whereof I am accused of the Jews:

3 Especially, because I know thee to be expert in all customs and questions which are among the Jews: Wherefore I beseech thee to hear me patiently.

4 My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews,

5 Which knew me from the beginning, (if they would testify) that after the most straitest sect of our religion, I lived a Pharisee.

6 And now I stand, and am judged for the hope of the promise made of God unto our fathers:

7 Unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews.

8 Why should it be thought a thing incredible with you, that God should raise the dead?

9 I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth.

10 ^a Which thing I also did in Jerusalem: ^a Chap. 8. and many of the saints did I shut up in prison, ³ having received authority from the chief priests; and when they were put to death, I gave my voice against them.

11 And I punished them oft, in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities.

12 ^b Whereupon, as I went to Damascus, with ^b Chap. 9. authority and commission from the chief priests, ²

13 At mid-day, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me, and them which journeyed with me.

14 And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? *It is hard for thee to kick against the pricks.*

15 And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest.

16 But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee;

17 De-

|| Or, I
was doubt-
ful how to
enquire
thereof.
|| Or,
judgement.

Anno Domini 62. 17 Delivering thee from the people, and from the Gentiles, unto whom now I send thee,

18 To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

19 Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision :

20 But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance.

21 For these causes the Jews caught me in the temple, and went about to kill me.

22 Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come :

23 That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.

24 And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad.

25 But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness.

26 For the king knoweth of these things, before whom also I speak freely. For I am persuaded that none of these things are hidden from him; for this thing was not done in a corner.

27 King Agrippa, believest thou the prophets? I know that thou believest.

28 Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.

29 And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.

30 And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them.

31 And when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death, or of bonds.

32 Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Cæsar.

CHAP. XXVII.

1 Paul shipping toward Rome, 10 foretelleth of the danger of the voyage, 11 but is not believed.

14 They are tossed to and fro with tempest, 41 and suffer shipwreck; 22, 34, 44 yet all come safe to land.

AND when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners, unto one named Julius, a centurion of Augustus' band.

2 And entering into a ship of Adramyttium, we lanchèd, meaning to sail by the coasts of Asia, one Aristarchus a Macedonian, of Thessalonica, being with us,

3 And the next day we touched at Sidon. And Julius courteously entreated Paul, and gave him liberty to go unto his friends to refresh himself.

4 And when we had lanchèd from thence, we sailed under Cyprus, because the winds were contrary.

5 And when we had sailed over the sea of Cilicia and Pamphylia, we came to Mira, a city of Lycia.

6 And there the centurion found a ship of Alexandria sailing unto Italy; and he put us therein.

7 And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under ¶ Crete, over against Salmone :

8 And hardly passing it, came unto a place which is called, The fair havens; nigh whereunto was the city of Lasea.

9 Now when much time was spent, and when sailing was now dangerous, because ^a the fast was now already past, Paul admonished them,

10 And said unto them, Sirs, I perceive that this voyage will be with ¶ hurt and much damage, not only of the lading and ship, but also of our lives.

11 Nevertheless, the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul.

12 And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice, and there winter; which is an haven of Crete, and lieth toward the south-west and north-west.

13 And when the south wind blew softly, supposing that they had obtained their purpose, loosing thence, they sailed close by Crete.

14 But not long after, there ¶ arose against it a tempestuous wind, called Euroclydon.

15 And when the ship was caught, and could not bear up into the wind, we let her drive.

16 And running under a certain island which is called Clauda, we had much work to come by the boat :

17 Which when they had taken up, they used helps, undergirding the ship; and fearing lest they should fall into the quicksands, strake sail, and so were driven.

18 And we being exceedingly tossed with a tempest, the next day they lightened the ship;

19 And the third day we cast out with our own hands the tackling of the ship.

20 And when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved, was then taken away.

21 But after long abstinence, Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and have gained this harm and loss.

22 And now I exhort you to be of good cheer : for there shall be no loss of any man's life among you, but of the ship.

Anno Domini 62.

¶ Or, Candy.

^a The fast was on the tenth day of the seventh month, Lev. 23.

27, 29. ¶ Or, injury.

¶ Or, beat.

Anno
Domini
62.

23 For there stood by me this night the angel of God, whose I am, and whom I serve,

24 Saying, Fear not, Paul; thou must be brought before Cæsar: and lo, God hath given thee all them that sail with thee.

25 Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me.

26 Howbeit, we must be cast upon a certain island.

27 But when the fourteenth night was come, as we were driven up and down in Adria, about midnight the shipmen deemed that they drew near to some country:

28 And sounded, and found it twenty fathoms: and when they had gone a little further, they sounded again, and found it fifteen fathoms.

29 Then fearing lest they should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day.

30 And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the foreship,

31 Paul said to the centurion, and to the soldiers, Except these abide in the ship, ye cannot be saved.

32 Then the soldiers cut off the ropes of the boat, and let her fall off.

33 And while the day was coming on, Paul besought them all to take meat, saying, This day is the fourteenth day that ye have tarried, and continued fasting, having taken nothing.

34 Wherefore I pray you to take *some* meat; for this is for your health: for there shall not an hair fall from the head of any of you.

35 And when he had thus spoken, he took bread, and gave thanks to God in presence of them all; and when he had broken it, he began to eat.

36 Then were they all of good cheer, and they also took *some* meat.

37 And we were in all in the ship, two hundred threescore and sixteen souls.

38 And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.

39 And when it was day, they knew not the land: but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship.

40 And when they had || taken up the anchors, they committed *themselves* unto the sea, and loosed the rudder-bands, and hoised up the main-sail to the wind, and made toward shore.

41 And falling into a place where two seas met, they ran the ship aground; and the fore-part stuck fast, and remained unmovable, but the hinder part was broken with the violence of the waves.

42 And the soldiers counsel was to kill the prisoners, lest any of them should swim out, and escape.

43 But the centurion, willing to save Paul, kept them from *their* purpose, and commanded that they which could swim, should cast *themselves* first into the sea, and get to land:

44 And the rest, some on boards, and some on broken pieces of the ship: And so it came to pass, that they escaped all safe to land.

C H A P. XXVIII.

1 Paul after his shipwreck is kindly entertained of the barbarians: 5 The viper on his hand hurteth him not: 8 He healeth many diseases in the island: 11 They depart towards Rome: 17 He declareth to the Jews the cause of his coming: 24 After his preaching some were persuaded, and some believed not: 30 Yet he preacheth there two years.

AND when they were escaped, then they knew that the island was called Melita.

2 And the barbarous people shewed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold.

3 And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand.

4 And when the barbarians saw the venomous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live.

5 And he shook off the beast into the fire, and felt no harm.

6 Howbeit, they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god.

7 In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously.

8 And it came to pass, that the father of Publius lay sick of a fever, and of a bloody-flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him.

9 So when this was done, others also which had diseases in the island, came, and were healed:

10 Who also honoured us with many honours; and when we departed, they laded us with such things as were necessary.

11 And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux.

12 And landing at Syracuse, we tarried there three days.

13 And from thence we fetched a compass, and came to Rhegium: and after one day the south wind blew, and we came the next day to Puteoli:

14 Where we found brethren, and were desired to tarry with them seven days: and so we went toward Rome.

15 And from thence, when the brethren heard of us, they came to meet us as far as Appii-forum, and the Three taverns: whom when Paul saw, he thanked God, and took courage.

16 And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself, with a soldier that kept him.

|| Or, cut the anchors, they left them in the sea, &c.

Anno
Domini
62.

Anno
Domini
63.

17 And it came to pass, that after three days, Paul called the chief of the Jews together. And when they were come together, he said unto them, Men and brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans.

18 Who when they had examined me, would have let me go, because there was no cause of death in me.

19 But when the Jews spake against it, I was constrained to appeal unto Cæsar; not that I had ought to accuse my nation of.

20 For this cause therefore have I called for you, to see you, and to speak with you: because that for the hope of Israel I am bound with this chain.

21 And they said unto him, We neither received letters out of Judea concerning thee, neither any of the brethren that came shewed or spake any harm of thee.

22 But we desire to hear of thee, what thou thinkest: for as concerning this sect, we know that every where it is spoken against.

23 And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both

out of the law of Moses, and out of the prophets, from morning till evening.

24 And some believed the things which were spoken, and some believed not.

25 And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet, unto our fathers,

26 Saying, ^a Go unto this people, and say, ^a Ifai. 6. 9. Hearing ye shall hear, and shall not understand; Matth. 13. and seeing ye shall see, and not perceive. 14.

27 For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them. Mark 4. 12. Luke 8. 10. John 12. 40. Rom. 11. 8.

28 Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it.

29 And when he had said these words, the Jews departed, and had great reasoning among themselves.

30 And Paul dwelt two whole years in his own hired house, and received all that came in unto him, A. D. 65.

31 Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

¶ The Epistle of PAUL the Apostle, to the ROMANS.

CHAP. I.

^a Paul commendeth his calling to the Romans, 9 and his desire to come to them: 16 what his gospel is, and the righteousness which it sheweth. 18 God is angry with all manner of sin. 21 What were the sins of the Gentiles.

PAUL, a servant of Jesus Christ, called to be an apostle, ^a separated unto the gospel of God,

2 (Which he had promised afore by his prophets in the holy scriptures)

3 Concerning his son Jesus Christ our Lord, which was made of the seed of David according to the flesh,

4 And [†] declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:

5 By whom we have received grace and apostleship [¶] for obedience to the faith among all nations for his name:

6 Among whom are ye also the called of Jesus Christ.

7 To all that be in Rome, beloved of God, called to be saints: Grace to you, and peace from God our father, and the Lord Jesus Christ.

8 First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.

9 For God is my witness, whom I serve [¶] with my spirit in the gospel of his Son, that without

ceasing I make mention of you always in my prayers,

10 Making request (if by any means now at length I might have a prosperous journey by the will of God) to come unto you.

11 For I long to see you, that I may impart unto you some spiritual gift, to the end you may be established;

12 That is, that I may be comforted together [¶] with you, by the mutual faith both of you and [¶] Or, in you. me.

13 Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you (but was let hitherto) that I might have some fruit [¶] among you also, even as among [¶] Or, in you. other Gentiles.

14 I am debtor both to the Greeks, and to the barbarians, both to the wise, and to the unwise.

15 So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.

16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

17 For therein is the righteousness of God revealed from faith to faith: as it is written, ^b The just shall live by faith. ^b Hab. 2. 4. Gal. 3. 11. Hebr. 10. 38.

18 For the wrath of God is revealed from heaven against all ungodliness, and unrighteousness of men, who hold the truth in unrighteousness.

19 Because

Anno
Domini
60.

^a Acts 13.
2.

[†] Gr. determined.

[¶] Or, to the obedience of faith.

[¶] Or, in my spirit.

Anno Domini 60. 19 Because that which may be known of God, is manifest || in them; for God hath shewed it unto them.

|| Or, to them. 20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; || so that they are without excuse:

|| Or, that they may be. 21 Because that when they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was ^c darkened.

^c Ephes. 4. 18. 22 Professing themselves to be wise, they became fools:

^d Psal. 106. 20. 23 And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.

24 Wherefore God also gave them up to uncleanness, through the lusts of their own hearts, to dishonour their own bodies between themselves:

25 Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

26 For this cause God gave them up unto vile affections. For even their women did change the natural use into that which is against nature:

27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet.

|| Or, to acknowledge. 28 And even as they did not like || to retain God in their knowledge, God gave them over to || a reprobate mind, to do those things which are not convenient;

|| Or, a mind void of judgement. 29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,

30 Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents,

|| Or, unfo- 31 Without understanding, covenant-breakers, ciable. || without natural affection, implacable, unmerciful:

|| Or, con- 32 Who, knowing the judgement of God, that sent with them. they which commit such things are worthy of death; not only do the same, but || have pleasure in them that do them.

CHAP. II.

1 They that sin, though they condemn it in others, cannot excuse themselves, 6 and much less escape the judgement of God, 9 whether they be Jews or Gentiles. 14 The Gentiles cannot escape, 17 nor yet the Jews, 25 whom their circumcision shall not profit, if they keep not the law.

^a Matth. 7. 2. Therefore thou art inexcusable, O man, whosoever thou art, that judgest: ^a for wherein thou judgest another, thou condemnest

thyself; for thou that judgest, doest the same things.

2 But we are sure that the judgement of God is according to truth, against them which commit such things.

3 And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgement of God?

4 Or despisest thou the riches of his goodness, and forbearance, and long suffering; not knowing that the goodness of God leadeth thee to repentance?

5 But after thy hardness and impenitent heart, ^b treasurest up unto thyself wrath against the day ^b James 5. of wrath, and revelation of the righteous judgement of God;

6 ^c Who will render to every man according to his deeds: ^c Psal. 62.

7 To them who, by patient continuance in well-doing, seek for glory, and honour, and immortality; eternal life: ^{12.} Matth. 16. ^{27.} Rev. 22. ^{12.}

8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness; indignation and wrath;

9 Tribulation and anguish upon every soul of man that doeth evil, of the Jew first, and also of the [†] Gentile.

10 But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the [†] Gentile.

11 For ^d there is no respect of persons with God. [†] Gr. Greek. ^d Deut. 10.

12 For as many as have sinned without law, shall also perish without law: and as many as have sinned in the law, shall be judged by the law, ^{17.} 2 Chron. ^{19.} 7. ^{Job 34.} 19. ^{Acts 10.}

13 (For ^e not the hearers of the law are just before God, but the doers of the law shall be justified. ^{34.} Gal. 2. 6. ^{Ephes. 6.} 9. ^{Col. 3.} 25. ^{1 Pet. 1.}

14 For when the Gentiles, which have not the law, do by nature the things contained in the law, these having not the law, are a law unto themselves: ^{17.} ^c Matth. 7. ^{21.}

15 Which shew the work of the law written in their hearts, || their conscience also bearing witness, and their thoughts || the mean while accusing, or else excusing one another) ^{James 1.} ^{22.} || Or, the conscience witnessing with them: ^{|| Or, between themselves.}

16 In the day when God shall judge the secrets of men by Jesus Christ, according to my gospel.

17 Behold, thou art called a Jew, and reatest in the law, and makest thy boast of God,

18 And knowest his will, and || approvest the things that are more excellent, being instructed out of the law, ^{|| Or, triest the things that differ.}

19 And art confident that thou thyself art a guide of the blind, a light of them which are in darkness,

20 An instructor of the foolish, a teacher of babes, which hast the form of knowledge, and of the truth in the law:

21 Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?

22 Thou:

Anno Domini 60. 22 Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?

23 Thou that makest thy boast of the law, through breaking the law dishonourest thou God?

† Isai. 51. 24 For the name of God is blasphemed among the Gentiles, through you, as it is ^f written.

5. Ezek. 36. 25 For circumcision verily profiteth, if thou keep the law; but if thou be a breaker of the law, thy circumcision is made uncircumcision.

26 Therefore, if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?

27 And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law?

28 For he is not a Jew, which is one outwardly; neither *is that* circumcision, which is outward in the flesh:

29 But he *is* a Jew which is one inwardly; and circumcision *is that* of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.

CHAP. III.

1 *The Jews prerogative; 3 which they have not lost. 9 Howbeit, the law convinceth them also of sin. 20 Therefore no flesh is justified by the law, 28 but all, without difference, by faith only: 31 and yet the law is not abolished.*

WHAT advantage then hath the Jew? or what profit *is there* of circumcision?

2 Much every way: chiefly, because that unto them were committed the oracles of God.

3 For what if some did not believe? shall their unbelief make the faith of God without effect?

4 God forbid: yea, let God be true, but ^a every man a liar; as it is written, ^b That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

5 But if our unrighteousness commend the righteousness of God, what shall we say? *Is* God unrighteous who taketh vengeance? (I speak as a man)

6 God forbid: for then how shall God judge the world?

7 For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner?

8 And not rather (as we be slanderously reported, and as some affirm that we say) Let us do evil, that good may come? whose damnation is just.

9 What then? are we better *than they*? No, in no wise: for we have before [†] proved both Jews and Gentiles, that they are all under sin;

10 As it is written, ^c There is none righteous, no one:

11 There is none that understandeth, there is none that seeketh after God.

12 They are all gone out of the way, they are together become unprofitable: there is none that doeth good, no not one.

13 ^d Their throat *is* an open sepulchre; with ^e their tongues they have used deceit; ^f the poison of asps *is* under their lips:

14 ^g Whose mouth is full of cursing and bitterness.

15 ^h Their feet *are* swift to shed blood.

16 Destruction and misery *are* in their ways:

17 And the way of peace have they not known.

18 ⁱ There is no fear of God before their eyes.

19 Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become *||* guilty before God.

20 Therefore ^j by the deeds of the law, there shall no flesh be justified in his sight: for by the law *is* the knowledge of sin.

21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;

22 Even the righteousness of God, *which is* by faith of Jesus Christ unto all, and upon all them that believe; for there is no difference:

23 For all have sinned, and come short of the glory of God;

24 Being justified freely by his grace, through the redemption that is in Jesus Christ:

25 Whom God hath *||* set forth *to be* a propitiation, through faith in his blood, to declare his righteousness for the *||* remission of sins that are past, through the forbearance of God;

26 To declare, *I say*, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

27 Where *is* boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.

28 Therefore we conclude, that a man is justified by faith without the deeds of the law.

29 *Is he* the God of the Jews only? *is he* not also of the Gentiles? Yes, of the Gentiles also:

30 Seeing *it is* one God which shall justify the circumcision by faith, and uncircumcision through faith.

31 Do we then make void the law through faith? God forbid: yea, we establish the law.

CHAP. IV.

1 *Abraham's faith was imputed to him for righteousness, 10 before he was circumcised. 13 By faith only he and his seed received the promise.*

16 *Abraham is the father of all that believe.*

24 *Our faith also shall be imputed to us for righteousness.*

WHAT shall we say then, that Abraham our father, as pertaining to the flesh, hath found?

2 For if Abraham were justified by works, he hath *whereof* to glory, but not before God.

3 For what saith the scripture? ^a Abraham believed God, and it was counted unto him for righteousness.

4 Now 23.

† Isai. 51.

5. Ezek. 36. 20, 23.

^a Psal. 116.

11.

^b Psal. 51.

4.

† Gr. charged.

^c Psal. 14.

2, 2, 3.

Anno Domini 60.

^d Psal. 5. 9.

^e Psal. 140.

3.

^f Psal. 10.

7.

^g Prov. 1.

16.

Isai. 59. 7.

8.

^h Psal. 36.

1.

|| Or, subject to the judgement of God.

ⁱ Gal. 2. 16.

|| Or, fore-ordained.

|| Or, passing over.

^a Gen. 15.

6.

Gal. 3. 6.

James 2.

Anno
Domini
60.

4 Now to him that worketh, is the reward not reckoned of grace, but of debt.

5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

6 Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works,

7 Saying, ^b Blessed are they whose iniquities are forgiven, and whose sins are covered.

8 Blessed is the man to whom the Lord will not impute sin.

9 Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? For we say that faith was reckoned to Abraham for righteousness.

10 How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

11 And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised, that righteousness might be imputed unto them also;

12 And the father of circumcision to them who are not of the circumcision only, but also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised.

13 For the promise that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.

14 For if they which are of the law be heirs, faith is made void, and the promise made of none effect.

15 Because the law worketh wrath: for where no law is, there is no transgression.

16 Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed, not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all;

17 (As it is written, ^c I have made thee a father of many nations) || before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not, as though they were.

18 Who against hope believed in hope, that he might become the father of many nations; according to that which was spoken, ^d So shall thy seed be.

19 And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sara's womb.

20 He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;

21 And being fully persuaded, that what he had promised, he was able also to perform.

22 And therefore it was imputed to him for righteousness.

23 Now it was not written for his sake alone, that it was imputed to him;

24 But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead,

25 Who was delivered for our offences, and was raised again for our justification.

CHAP. V.

1 Being justified by faith, we have peace with God, 2 and joy in our hope; 8 that since we were reconciled by his blood, when we were enemies, 10 we shall much more be saved being reconciled. 12 As sin and death came by Adam, 17 so much more righteousness and life by Jesus Christ. 20 Where sin abounded, grace did superabound.

Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ:

2 ^a By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. ^a Ephes. 2. 18.

3 And not only so, but we glory in tribulations also; ^b knowing that tribulation worketh patience; ^b James 1. 3.

4 And patience, experience; and experience, hope:

5 And hope maketh not ashamed, because the love of God is shed abroad in our hearts, by the Holy Ghost which is given unto us.

6 For when we were yet without strength, || in due time Christ died for the ungodly.

7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.

8 But God commendeth his love towards us, in that while we were yet sinners, Christ died for us.

9 Much more then, being now justified by his blood, we shall be saved from wrath through him.

10 For if when we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, we shall be saved by his life.

11 And not only so, but we also joy in God, through our Lord Jesus Christ, by whom we have now received the atonement.

12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, || for that all have sinned.

13 For until the law, sin was in the world: but sin is not imputed when there is no law.

14 Nevertheless, death reigned from Adam to Moles, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

15 But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.

16 And not as it was by one that sinned, so is the gift. For the judgement was by one to condemnation, but the free gift is of many offences unto justification.

17 For if || by one man's offence death reigned || Or, by one by offence.

Anno
Domini
60.

^b Psal. 32.
1.

^c Gen. 17.
5.
|| Or, like
unto him.

^d Gen. 15.
5.

|| Or, according to
the time.

|| Or, in
whom.

Anno Domini 60. by one; much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ.

¶ Or, by one offence. 18 Therefore, as ¶ by the offence of one judgement came upon all men to condemnation, even so ¶ by the righteousness of one, the free gift came upon all men unto justification of life.

19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

20 Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:

21 That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord.

CHAP. VI.

1 We may not live in sin, 2 for we are dead unto it, 3 as appeareth by our baptism. 12 Let not sin reign any more, 18 because we have yielded ourselves to the service of righteousness, 23 and for that death is the wages of sin.

WHAT shall we say then? Shall we continue in sin, that grace may abound?

2 God forbid: how shall we, that are dead to sin, live any longer therein?

3 Know ye not, that ^a so many of us as ¶ were baptized into Jesus Christ, were baptized into his death?

4 Therefore we are ^b buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

5 For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:

6 Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

7 For he that is dead is [†] freed from sin. 8 Now if we be dead with Christ, we believe that we shall also live with him:

9 Knowing that Christ, being raised from the dead, dieth no more; death hath no more dominion over him.

10 For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

12 Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

13 Neither yield ye your members as ¶ instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.

14 For sin shall not have dominion over you: for ye are not under the law, but under grace.

15 What then? shall we sin, because we are not under the law, but under grace? God forbid.

16 Know ye not, that ^c to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

17 But God be thanked, that ye were the servants of sin; but ye have obeyed from the heart that form of doctrine [†] which was delivered you.

18 Being then made free from sin, ye became the servants of righteousness.

19 I speak after the manner of men, because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity, unto iniquity; even so now yield your members servants to righteousness, unto holiness.

20 For when ye were the servants of sin, ye were free [†] from righteousness.

21 What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death.

22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

23 For the wages of sin is death: but the gift of God is eternal life, through Jesus Christ our Lord.

CHAP. VII.

1 No law hath power over a man longer than he liveth. 4 But we are dead to the law. 7 Yet is not the law sin, 12 but holy, just, good, 16 as I acknowledge, who am grieved because I cannot keep it.

KNOW ye not, brethren (for I speak to them that know the law) how that the law hath dominion over a man as long as he liveth?

2 For ^a the woman which hath an husband, is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. [†] 1 Cor. 7. 39.

3 So then, if while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

4 Wherefore, my brethren, ye also are become dead to the law, by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.

5 For when we were in the flesh, the [†] motions of sins, which were by the law, did work in our members to bring forth fruit unto death: [†] Gr. passions.

6 But now we are delivered from the law, ¶ that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter. [¶] Or, being dead to that.

7 What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known ¶ lust, except the law had said, ^b Thou shalt not covet. [¶] Or, concupiscence.

8 But sin taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. ^b Exod. 20. 17. Deut. 5. 21.

9 For I was alive without the law once: but when

Anno
Domini
60.

when the commandment came, sin revived, and I died.

10 And the commandment which *was ordained* to life, I found *to be* unto death.

11 For sin taking occasion by the commandment, deceived me, and by it slew me.

12 Wherefore the law *is* holy; and the commandment holy, and just, and good.

13 Was then that which is good, made death unto me? God forbid. But sin that it might appear sin, working death in me, by that which is good; that sin by the commandment might become exceeding sinful.

14 For we know that the law is spiritual: but I am carnal, sold under sin.

15 For that which I do, I *†* allow not: for what I would, that do I not; but what I hate, that do I.

16 If then I do that which I would not, I consent unto the law that *it is* good.

17 Now then it is no more I that do it, but sin that dwelleth in me.

18 For I know, that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but *how* to perform that which is good, I find not.

19 For the good that I would I do not; but the evil which I would not, that I do.

20 Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

21 I find then a law, that when I would do good, evil is present with me.

22 For I delight in the law of God, after the inward man:

23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members.

24 O wretched man that I am! who shall deliver me from *||* the body of this death?

25 I thank God, through Jesus Christ our Lord. So then, with the mind I myself serve the law of God; but with the flesh, the law of sin.

C H A P. VIII.

1 *They that are in Christ, and live according to the Spirit, are free from condemnation.* 5, 13 *What harm cometh of the flesh,* 6, 14 *and what good of the Spirit,* 17 *and what of being God's children:* 19 *Whose glorious deliverance all things long for.* 29 *It was beforehand decreed from God.* 38 *What can sever us from his love?*

THERE is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

2 For the law of the Spirit of life, in Christ Jesus, hath made me free from the law of sin and death.

3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and *||* for sin condemned sin in the flesh:

4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

5 For they that are after the flesh, do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit.

6 For *†* to be carnally minded *is* death; but *†* to be spiritually minded *is* life and peace:

7 Because *†* the carnal mind *is* enmity against God: for it is not subject to the law of God, neither indeed can be.

8 So then they that are in the flesh cannot please God.

9 But ye are not in the flesh, but in the Spirit, if to be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

10 And if Christ *be* in you, the body *is* dead, because of sin; but the Spirit *is* life, because of righteousness.

11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies, *||* by his Spirit that dwelleth in you.

12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.

13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

14 For as many as are led by the Spirit of God, they are the sons of God.

15 For ye have not received the spirit of bondage again to fear; but ye have received the *†* Spirit of adoption, whereby we cry, Abba, Father.

16 The Spirit itself beareth witness with our spirit, that we are the children of God.

17 And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him*, that we may be also glorified together.

18 For I reckon, that the sufferings of this present time *are* not worthy *to be compared* with the glory which shall be revealed in us.

19 For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected *the same* in hope:

21 Because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God.

22 For we know that *||* the whole creation *||* groaneth, and travaileth in pain together until now:

23 And not only *they*, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the *†* redemption of our body.

24 For we are saved by hope: But hope that is seen, is not hope: for what a man seeth, why doth he yet hope for?

25 But if we hope for that we see not, *then* do we with patience wait for it.

26 Likewise the Spirit also helpeth our infirmities:

Anno
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† Gr. the
minding of
the flesh.

† Gr. the
minding of
the Spirit.

† Gr. the
minding of
the flesh.

|| Or, be-
cause of his
Spirit.

• Gal. 4. 6.

|| Or, this
body of
death.

|| Or, every
creature.

• Luke 22.
28.

|| Or, by a
sacrifice for
sin.

Anno Domini 60. ties: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

Or, that. 27 And he that searcheth the hearts knoweth what is the mind of the Spirit, || because he maketh intercession for the saints, according to the will of God.

28 And we know that all things work together for good, to them that love God, to them who are the called according to his purpose.

29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren.

30 Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

31 What shall we then say to these things? If God be for us, who can be against us?

32 He that spared not his own Son, but delivered him up for us all, how, shall he not with him also freely give us all things?

33 Who shall lay any thing to the charge of God's elect? It is God that justifieth:

34 Who is he that condemneth? It is Christ that died, yea, rather that is risen again, who is even at the right hand of God, who also maketh intercession for us.

35 Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

^c Psal. 44. 22.

36 As it is written, ^c For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

37 Nay, in all these things we are more than conquerors, through him that loved us.

38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

CHAP. IX.

1 Paul is sorry for the Jews. 7 All the seed of Abraham were not the children of the promise.

18 God hath mercy upon whom he will. 21 The potter may do with his clay what he list. 25 The calling of the Gentiles, and rejecting of the Jews were foretold. 32 The cause why so few Jews embraced the righteousness of faith.

I Say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,

2 That I have great heaviness and continual sorrow in my heart.

Or, separated.

3 For I could wish that myself were || accursed from Christ, for my brethren, my kinsmen according to the flesh:

Or, to-adjuncts.

4 Who are Israelites; to whom pertaineth the adoption, and the glory, and the || covenants, and the giving of the law, and the service of God, and the promises;

5 Whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever. Amen. Anno Domini 60.

6 Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel:

7 Neither because they are the seed of Abraham, are they all children: but, In ^a Isaac shall thy seed be called. ^a Gen. 21. 12.

8 That is, They which are the children of the flesh, these are not the children of God: but ^b the children of the promise are counted for the seed. ^b Gal. 4. 28.

9 For this is the word of promise, ^c At this time will I come, and Sara shall have a son. ^c Gen. 18. 10.

10 And not only this; but when Rebecca also had conceived by one, even by our father Isaac,

11 (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth)

12 It was said unto her, The ^d || elder shall serve the || younger. ^d Gen. 25. 23.

13 As it is written, ^e Jacob have I loved, but Esau have I hated. || Or, greater.

14 What shall we say then? Is there unrighteousness with God? God forbid. || Or, lesser. ^e Mal. 1. 2. 3.

15 For he saith to Moses, ^f I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. ^f Exod. 33. 19.

16 So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

17 For the scripture saith unto Pharaoh, ^g Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. ^g Exod. 9. 16.

18 Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.

19 Thou wilt say then unto me, Why doth he yet find fault? for who hath resisted his will?

20 Nay but, O man, who art thou that || re- || Or, answerest against God? ^h shall the thing formed say unto him that formed it, Why hast thou made me thus? ^h again, or, disputest with God. ^h Isai. 45. 9.

21 Hath not the ⁱ potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? ⁱ Jer. 18. 6.

22 What if God, willing to shew his wrath, and to make his power known, endured with much long-suffering the vessels of wrath || fitted to destruction: ^j Wisd. 15. 7. || Or, made up.

23 And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory?

24 Even us whom he hath called, not of the Jews only, but also of the Gentiles.

25 As he saith also in Osee, ^k I will call them My people, which were not my people; and her, Beloved, which was not beloved. ^k Hos. 2. 23. ^l Pet. 2. 10.

26 ^l And it shall come to pass, that in the place where it was said unto them, Ye are not my

Anno
Domini
60.

^m Ifai. 10.
22, 23.

^{||} Or, *the*
account.

ⁿ Ifai. 1. 9.

^o Ifai. 8. 14.
& 28. 16.
¹ Pet. 2. 6.
^{||} Or, *con-*
founded.

my people; there shall they be called, The children of the living God.

²⁷ Esaïas also crieth concerning Israel, ^m Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved.

²⁸ For he will finish ^{||} the work, and cut it short in righteousness: because a short work will the Lord make upon the earth.

²⁹ And as Esaïas said before, ⁿ Except the Lord of sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorha.

³⁰ What shall we say then? That the Gentiles which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith:

³¹ But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.

³² Wherefore? Because *they sought it*, not by faith, but as it were by the works of the law. For they stumbled at that stumbling-stone;

³³ As it is written, ^o Behold, I lay in Sion a stumbling-stone, and rock of offence: and whosoever believeth on him shall not be ^{||} ashamed.

CHAP. X.

⁵ The scripture sheweth the difference betwixt the righteousness of the law, and this of faith; ¹¹ and that all, both Jew and Gentile, that believe, shall not be confounded; ¹⁸ and that the Gentiles shall receive the word, and believe. ¹⁹ Israel was not ignorant of these things.

Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.

² For I bear them record that they have a zeal of God, but not according to knowledge.

³ For they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

⁴ For Christ is the end of the law for righteousness to every one that believeth.

⁵ For Moses describeth the righteousness which is of the law, ^a That the man which doeth those things shall live by them.

⁶ But the righteousness which is of faith speaketh on this wise, ^b Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above)

⁹ Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead)

⁸ But what saith it? ^c The word is nigh thee, even in thy mouth, and in thy heart: that is the word of faith which we preach:

⁹ That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

¹⁰ For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

¹¹ For the scripture saith, ^d Whosoever believeth on him shall not be ashamed.

¹² For there is no difference between the Jew and the Greek: for the same Lord over all, is rich unto all that call upon him.

¹³ ^e For whosoever shall call upon the name of the Lord shall be saved.

¹⁴ How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

¹⁵ And how shall they preach, except they be sent? as it is written, ^f How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

¹⁶ But they have not all obeyed the gospel. For Esaïas saith, ^g Lord, who hath believed ^{||} our ^{||} report?

¹⁷ So then, faith cometh by hearing, and hearing by the word of God.

¹⁸ But I say, Have they not heard? Yes verily, ^h their sound went into all the earth, and their words unto the ends of the world.

¹⁹ But I say, Did not Israel know? First, Moïses saith, ⁱ I will provoke you to jealousy by ^{||} them that are no people, and by a foolish nation I will anger you.

²⁰ But Esaïas is very bold, and saith, ^k I was found of them that sought me not; I was made manifest unto them that asked not after me.

²¹ But to Israel he saith, ^l All day long I have stretched forth my hands unto a disobedient and gainsaying people.

CHAP. XI.

¹ God hath not cast off all Israel. ⁷ Some were elected, though the rest were hardened. ¹⁶ There is hope of their conversion. ¹⁸ The Gentiles may not insult upon them: ²⁶ for there is a promise of their salvation. ³³ God's judgements are unsearchable.

I Say then, Hath God cast away his people? God forbid. For I also am an Israelite of the seed of Abraham, of the tribe of Benjamin.

² God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying,

³ ^a Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.

⁴ But what saith the answer of God unto him? ^b I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal.

⁵ Even so then at this present time also there is a remnant according to the election of grace.

⁶ And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then it is no more grace: otherwise work is no more work.

⁷ What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were ^{||} blinded;

⁸ According as it is written, ^c God hath given them the spirit of ^{||} slumber, ^d eyes that they should not see, and ears that they should not hear, unto this day.

^d Ifai. 28.
16.

^{||} Or,
hardened.
^e Ifai. 29.
10.
^{||} Or,
remorse.

Anno Domini 60. 9 And David faith, * Let their table be made a snare, and a trap, and a stumbling-block, and a recompence unto them.

* Psal. 69. 10 Let their eyes be darkened, that they may not see, and bow down their back alway.

21. Psal. 69. 11 I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy.

12 Now if the fall of them be the riches of the world, and the || diminishing of them the riches of the Gentiles; how much more their fulness?

13 For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office;

14 If by any means I may provoke to emulation them which are my flesh, and might save some of them.

15 For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?

16 For if the first-fruit be holy, the lump is also holy: and if the root be holy, so are the branches.

17 And if some of the branches be broken off, and thou being a wild olive-tree, wert grafted in || amongst them, and with them partakest of the root and fatness of the olive-tree;

18 Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.

19 Thou wilt say then, The branches were broken off, that I might be grafted in.

20 Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear.

21 For if God spared not the natural branches, take heed lest he also spare not thee.

22 Behold therefore the goodness, and severity of God: on them which fell, severity; but towards thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off.

23 And they also, if they bide not still in unbelief, shall be grafted in: for God is able to graft them in again.

24 For if thou wert cut out of the olive-tree, which is wild by nature, and wert grafted contrary to nature into a good olive-tree; how much more shall these which be the natural branches, be grafted into their own olive-tree?

25 For I would not, brethren, that ye should be ignorant of this mystery (lest ye should be wise in your own conceits) that || blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

26 And so all Israel shall be saved: as it is written, * There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob.

27 For this is my covenant unto them, when I shall take away their sins.

28 As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers sakes.

29 For the gifts and calling of God are without repentance.

30 For as ye in times past have not || believed God, yet have now obtained mercy through their unbelief;

31 Even so have these also now not || believed, that through your mercy they also may obtain mercy.

32 For God hath || concluded them all in unbelief, that he might have mercy upon all.

33 O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgements, and his ways past finding out!

34 ^h For who hath known the mind of the Lord? or who hath been his counsellor?

35 Or who hath first given to him, and it shall be recompensed unto him again?

36 For of him, and through him, and to him are all things: to whom be glory for ever. Amen.

CHAP. XII.

1 God's mercies must move us to please God. 3 No man must think too well of himself, 6 but attend every one on that calling, wherein he is placed. 9 Love and many other duties are required of us. 19 Revenge is specially forbidden.

I Beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

2 And be not conformed to this world; but ^a be ye transformed by the renewing of your mind, that ye may ^b prove what is that good, and acceptable, and perfect will of God.

3 For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think [†] soberly, according as God hath dealt ^c to every man the measure of faith.

4 For ^d as we have many members in one body, and all members have not the same office:

5 So we, being many, are one body in Christ, and every one members one of another.

6 ^e Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith;

7 Or ministry, let us wait on our ministering; or he that teacheth, on teaching;

8 Or he that exhorteth, on exhortation: he that || giveth, let him do it || with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

9 Let love be without dissimulation. Abhor that which is evil, cleave to that which is good.

10 ^f Be kindly affectioned one to another || with brotherly love; in honour preferring one another;

11 Not slothful in business; fervent in spirit; serving the Lord;

12 Rejoicing in hope; patient in tribulation; continuing instant in prayer;

13 Distri-

Anno Domini 60.

|| Or, obeyed.

|| Or, obeyed.

|| Or, shut them all up together.

h Isai. 40.

13. Wild. 9.

13. 1 Cor. 2.

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Anno 13 Distributing to the necessity of saints ;
 Domini 60. 14 ^a Bless them which persecute you ; bless,
 8 Matth. 5. 44. and curse not.
 15 Rejoice with them that do rejoice, and
 weep with them that weep.
 16 Be of the same mind one towards ano-
 ther. Mind not high things, but || condescend
 to men of low estate. ^b Be not wise in your own
 conceits.
 17 ⁱ Recompense to no man evil for evil. Pro-
 vide things honest in the sight of all men.
 18 If it be possible, as much as lieth in you,
^k live peaceably with all men.
 19 Dearly beloved, avenge not yourselves, but
 rather give place unto wrath : for it is written,
 1 Vengeance is mine ; I will repay, saith the
 Lord.
 20 ^m Therefore, if thine enemy hunger, feed
 him ; if he thirst, give him drink : for in so do-
 ing thou shalt heap coals of fire on his head.
 21 Be not overcome of evil, but overcome
 evil with good.

CHAP. XIII.

1 Subjection, and many other duties we owe to the
 magistrates. 8 Love is the fulfilling of the law.
 11 Gluttony and drunkenness, and the works of
 darkness, are out of season in the time of the
 gospel.

LET every soul ^a be subject unto the higher
 powers. For ^b there is no power but of
 God : the powers that be are || ordained of God.

2 Whosoever therefore resisteth the power,
 resisteth the ordinance of God : and they that
 resist shall receive to themselves damnation.

3 For rulers are not a terror to good works,
 but to the evil. Wilt thou then not be afraid of
 the power ? do that which is good, and thou
 shalt have praise of the same :

4 For he is the minister of God to thee for
 good. But if thou do that which is evil, be a-
 fraid ; for he beareth not the sword in vain :
 for he is the minister of God, a revenger to
 execute wrath upon him that doeth evil.

5 Wherefore ye must needs be subject, not
 only for wrath, but also for conscience sake.

6 For, for this cause pay ye tribute also : for
 they are God's ministers, attending continually
 upon this very thing.

7 ^c Render therefore to all their dues : tribute
 to whom tribute is due ; custom to whom cus-
 tom ; fear to whom fear ; honour to whom hon-
 our.

8 Owe no man any thing, but to love one
 another : for he that loveth another hath ful-
 filled the law.

9 For this, ^d Thou shalt not commit adul-
 tery, Thou shalt not kill, Thou shalt not steal,
 Thou shalt not bear false witness, Thou shalt
 not covet ; and if there be any other command-
 ment, it is briefly comprehended in this saying,
 namely, ^e Thou shalt love thy neighbour as
 thyself.

10 Love worketh no ill to his neighbour :
 therefore love is the fulfilling of the law.

11 And that, knowing the time, that now it
 is high time to awake out of sleep : for now is
 our salvation nearer than when we believed.

12 The night is far spent, the day is at hand :
 let us therefore cast off the works of darkness,
 and let us put on the armour of light.

13 Let us walk || honestly, as in the day ; || Or,
^f not in rioting and drunkenness, not in cham- decently.
 bering and wantonness, not in strife and envy- Luke 21.
 ing. 34.

14 But put ye on the Lord Jesus Christ, and
^g make not provision for the flesh, to fulfil the Gal. 5.
 lusts thereof. 16.

CHAP. XIV.

3 Men may not condemn nor condemn one the other
 for things indifferent : 13 but take heed that
 they give no offence in them : 15 For that the
 apostle proveth unlawful by many reasons.

HIM that is weak in the faith receive ye,
 but || not to doubtful disputations.

2 For one believeth that he may eat all things :
 another, who is weak, eateth herbs.

3 Let not him that eateth despise him that
 eateth not ; and let not him which eateth not
 judge him that eateth : for God hath received
 him.

4 ^a Who art thou that judgest another man's ^a Jam. 4.
 servant ? to his own master he standeth or fall- 12.
 eth : yea, he shall be holden up : for God is
 able to make him stand.

5 One man esteemeth one day above another :
 another esteemeth every day alike. Let every
 man be || fully persuaded in his own mind.

6 He that || regardeth the day, regardeth it || Or,
 unto the Lord ; and he that regardeth not the fully assured.
 day, to the Lord he doth not regard it. || Or,
 He that observeth.

7 For none of us liveth to himself, and no
 man dieth to himself.

8 For whether we live, we live unto the
 Lord ; and whether we die, we die unto the
 Lord : whether we live therefore or die, we are
 the Lord's.

9 For to this end Christ both died, and rose,
 and revived, that he might be Lord both of the
 dead and living.

10 But why dost thou judge thy brother ?
 or why dost thou set at nought thy brother ?
 for ^b we shall all stand before the judgement-seat ^b 2 Cor. 5.
 of Christ. 10.

11 For it is written, ^c As I live, saith the ^c Isai. 45.
 Lord, every knee shall bow to me, and every tongue shall confess to God. 23.
 Phil. 2. 10.

12 So then, every one of us shall give account
 of himself to God.

13 Let us not therefore judge one another
 any more : but judge this rather, that no man
 put a stumbling-block, or an occasion to fall in
 his brother's way.

14 I know, and am persuaded by the Lord
 Jesus, that there is nothing ⁺ unclean of itself :
 but to him that esteemeth any thing to be ⁺ un-
 clean, to him it is unclean. common.

|| Or,
 be contented
 with mean
 things.

^h Prov. 3.

7.

Isai. 5. 21.

ⁱ Prov. 20.

22.

1 Thess. 5.

15.

1 Pet. 3. 9.

^k Hebr. 12.

14.

Deut. 32.

35.

Hebr. 10.

30.

^m Prov. 25.

21.

^a Titus 3.

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1 Pet. 2.

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^b Wisd. 6.

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|| Or,

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Anno
Domini
60.
† Gr. ac-
cording to
charity.
* 1 Cor. 8.
11.

15 But if thy brother be grieved with *thy* meat, now wailest thou not † charitably. ^a Destroy not him with thy meat, for whom Christ died.

16 Let not then your good be evil spoken of.

17 For the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost.

18 For he that in these things serveth Christ, is acceptable to God, and approved of men.

19 Let us therefore follow after the things which make for peace, and things wherewith one may edify another.

20 For meat destroy not the work of God. ^e All things indeed are pure; but it is evil for that man who eateth with offence.

21 It is good neither to eat ^f flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak.

22 Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth.

23 And he that ^{||} doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin.

CHAP. XV.

1 The strong must bear with the weak. 2 We may not please ourselves, 3 for Christ did not so: 7 but receive one the other, as Christ did us all, 8 both Jews, 9 and Gentiles. 15 Paul excuseth his writing, 28 and promiseth to see them, 30 and requesteth their prayers.

WE then that are strong ought to bear the infirmities of the weak, and not to please ourselves.

2 Let every one of us please *his* neighbour for *his* good to edification.

3 For even Christ pleased not himself; but, as it is written, ^a The reproaches of them that reproached thee fell on me.

4 For whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the scriptures might have hope.

5 ^b Now the God of patience and consolation grant you to be like-minded one towards another, ^{||} according to Christ Jesus:

6 That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.

7 Wherefore receive ye one another, as Christ also received us to the glory of God.

8 Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers:

9 And that the Gentiles might glorify God for *his* mercy; as it is written, ^c For this cause I will confess to thee among the Gentiles, and sing unto thy name.

10 And again he saith, ^d Rejoice, ye Gentiles, with his people.

11 And again, ^e Praise the Lord all ye Gentiles, and laud him all ye people.

12 And again Esaias saith, ^f There shall be a root of Jesse, and he that shall rise to reign

over the Gentiles, in him shall the Gentiles trust.

13 Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the Holy Ghost.

14 And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another.

15 Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God,

16 That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the ^{||} offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost. ^{||} Or, *sacrificing.*

17 I have therefore whereof I may glory through Jesus Christ, in those things which pertain to God.

18 For I will not dare to speak of any of those things, which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed,

19 Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.

20 Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation:

21 But as it is written, ^g To whom he was not ^g Isai. 52. spoken of, they shall see: and they that have not ^h heard shall understand.

22 For which cause also I have been ^{||} much ^{||} Or, *many ways,* hindered from coming to you; *or, often-times.*

23 But now having no more place in these parts, and having a great desire these many years to come unto you;

24 Whosoever I take my journey into Spain, I will come to you. For I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled [†] with [†] Gr. *with you,* your company. *Ver. 32.*

25 But now I go unto Jerusalem to minister unto the saints.

26 For it hath pleased them of Macedonia and Achaia, to make a certain contribution for the poor saints which are at Jerusalem.

27 It hath pleased them *verily*; and their debtors they are. For ^h if the Gentiles have been made ^h 1 Cor. 9. partakers of their spiritual things, their duty is ⁱ also to minister unto them in carnal things. ⁱ

28 When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain.

29 And I am sure that when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ.

30 Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in *your* prayers to God for me;

31 That I may be delivered from them that ^{||} do not believe in Judea; and that my service ^{||} Or, *are* which *disobedient.*

Anno
Domini
60.

* Titus 1.
15.
† 1 Cor. 8.
15.

|| Or,
discerneth
and putteth
a difference
between
meats.

* Psal. 69.
9.

* 1 Cor. 1.
10.

|| Or,
after the
example of.

* Psal. 18.
49.

* Deut. 32.
43.

* Psal. 117.
1.

* Isai. 11.
10.

Anno Domini 60. which I have for Jerusalem, may be accepted of the saints;

32 That I may come unto you with joy by the will of God, and may with you be refreshed.

33 Now the God of peace be with you all. Amen.

CHAP. XVI.

3 Paul willeth the brethren to greet many; 17 and adviseth them to take heed of those which cause dissension and offences; 21 and after sundry salutations endeth with praise and thanks to God.

I Commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea:

2 That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also.

Acts 18. 2, 26.

3 Greet ^a Priscilla and Aquila my helpers in Christ Jesus:

4 Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles.

5 Likewise greet the church that is in their house. Salute my well-beloved Epenetus, who is the first-fruits of Achaia unto Christ.

6 Greet Mary, who bestowed much labour on us.

7 Salute Andronicus and Junia my kinsmen, and my fellow-prisoners, who are of note among the apostles, who also were in Christ before me.

8 Greet Amplias my beloved in the Lord.

9 Salute Urbane our helper in Christ, and Stachys my beloved.

10 Salute Apelles approved in Christ. Salute them which are of Aristobulus' ^{||} household.

|| Or, friends.

11 Salute Herodion my kinsman. Greet them that be of the ^{||} household of Narcissus, which are in the Lord.

|| Or, friends.

12 Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord.

13 Salute Rufus chosen in the Lord, and his mother and mine.

14 Salute Asyncritus, Phlegon, Hermas, Pa-

trobas, Hermes, and the brethren which are with them.

Anno Domini 60.

15 Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them.

16 ^b Salute one another with an holy kiss. ^b 1 Cor. 16. 20.

The churches of Christ salute you. 17 Now I beseech you, brethren, mark them which cause divisions and offences, contrary to the doctrine which ye have learned; and avoid them.

2 Cor. 13. 12. 1 Pet. 5. 14.

18 For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.

19 For your obedience is come abroad unto all men. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and ^{||} simple concerning evil.

|| Or, harmless.

20 And the God of peace shall ^{||} bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.

|| Or, tread.

21 ^c Timotheus my work-fellow, and Lucius, ^c Acts 16. 2. and Jason, and Sosipater my kinsmen, salute you.

22 I Tertius, who wrote *this* epistle, salute you in the Lord.

23 Gaius mine host, and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother.

24 The grace of our Lord Jesus Christ be with you all. Amen.

25 Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ (according to the revelation of the mystery, ^d which was kept secret since the world began,

^d Ephes. 3. 9. Col. 1. 26.

26 But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith)

27 To God only wise, be glory through Jesus Christ for ever. Amen.

^{||} Written to the Romans from Corinthus, and sent by Phebe servant of the church at Cenchrea.

¶ The First Epistle of PAUL the Apostle, to the CORINTHIANS.

CHAP. I.

1 After his salutation and thanksgiving, 10 he exhorteth them to unity, 12 and reproveth their dissensions. 18 God destroyeth the wisdom of the wise 21 by the foolishness of preaching; and 26 calleth not the wise, mighty, and noble, but 27, 28 the foolish, weak, and men of no account.

Anno Domini 59.

PAUL called to be an apostle of Jesus Christ, through the will of God, and Sosthenes our brother,

2 Unto the church of God which is at Corinth, to them that ^a are sanctified in Christ Jesus, ^b called to be saints, with all that in every

^a Acts 15. 9. ^b Rom. 1. 7.

place call upon the name of Jesus Christ our Lord, both their and ours.

3 Grace be unto you, and peace from God our Father, and from the Lord Jesus Christ.

4 I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ;

5 That in every thing ye are enriched by him, in all utterance, and in all knowledge;

6 Even as the testimony of Christ was confirmed in you.

7 So that ye come behind in no gift; waiting for the [†] coming of our Lord Jesus Christ:

[†] Gr. revelation. 8 Who

Anno Domini 59. ^e 1 Thess. 5. 24. 8 Who shall also confirm you unto the end, *that ye may be blameless in the day of our Lord Jesus Christ.*
9 ^e God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

† Gr. *scilicet*. 10 Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and *that* there be no † divisions among you: but *that* ye be perfectly joined together in the same mind, and in the same judgement.

11 For it hath been declared unto me of you, my brethren, by them *which are of the house of* Chloe, that there are contentions among you.

^a Acts 18. 24. 12 Now this I say, that every one of you saith, I am of Paul; and I, of ^a Apollos; and I, of Cephas; and I, of Christ.

13 Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?

^a Acts 18. 8. 14 I thank God, that I baptized none of you but ^e Crispus and Gaius;

15 Lest any should say, that I had baptized in mine own name.

16 And I baptized also the household of Stephanas: besides, I know not whether I baptized any other.

[†] 2 Pet. 1. 16. ^{||} Or, *speech*. 17 For Christ sent me not to baptize, but to preach the gospel: [†] not with wisdom of ^{||} words, lest the cross of Christ should be made of none effect.

⁸ Rom. 1. 16. ^h Isai. 29. 14. 18 For the preaching of the cross is to them that perish, foolishness; but unto us which are saved, it is the ² power of God.

19 For it is written, ^h I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

[†] Isai. 33. 18. 20 [†] Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?

[†] Rom. 1. 21. 21 [†] For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God, by the foolishness of preaching, to save them that believe.

[†] Matth. 22. 38. 22 For the [†] Jews require a sign, and the Greeks seek after wisdom:

23 But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness;

24 But unto them which are called, both Jews and Greeks, Christ, the power of God, and the wisdom of God.

25 Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

26 For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble *are called.*

27 But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

28 And base things of the world, and things which are despised, hath God chosen, *yea*, and things which are not, to bring to nought things that are:

29 That no flesh should glory in his presence. Anno Domini 59. ^m Jer. 9. 23, 24. 30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

31 That, according as it written, ^m He that glorifieth, let him glory in the Lord. ² Cor. 10. 17.

C H A P. II.

1 Paul declareth that his preaching, though it bring not excellency of speech, or of 4 human wisdom; yet consisteth in the 4, 5 power of God; and so far excelleth 6 the wisdom of this world, and 9 human sense, as that 14 the natural man cannot understand it.

A N D I, brethren, when I came to you, ^a came not with excellency of speech, or ^a Chap. 1. of wisdom, declaring unto you the testimony of 17. God.

2 For I determined not to know any thing among you, save Jesus Christ, and him crucified.

3 And I was with you in weakness, and in fear, and in much trembling.

4 And my speech, and my preaching ^b was not with ^{||} enticing words of man's wisdom, but in demonstration of the Spirit, and of power: ^b 2 Pet. 1. 16. ^{||} Or, *persuasive*. [†] Gr. *be*.

5 That your faith should not [†] stand in the wisdom of men, but in the power of God.

6 Howbeit, we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought:

7 But we speak the wisdom of God in a mystery, *even* the hidden wisdom which God ordained before the world unto our glory:

8 Which none of the princes of this world knew: for had they known *it*, they would not have crucified the Lord of glory.

9 But as it is written, ^c Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. ^c Isai. 64. 4.

10 But God hath revealed *them* unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God.

11 For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

12 Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God.

13 ^d Which things also we speak, not in the ^d 2 Pet. 1. words which man's wisdom teacheth, but which 16. the Holy Ghost teacheth; comparing spiritual things with spiritual.

14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know *them*, because they are spiritually discerned. ^e Prov. 27. 19. ^{||} Or, *discerneth*. ^{||} Or, *discerned*.

15 ^e But he that is spiritual ^{||} judgeth all things, yet he himself is ^{||} judged of no man. [†] Isai. 40. 13.

16 [†] For who hath known the mind of the Lord, that he [†] may instruct him? But we have the mind of Christ. ^{13.} Wisd. 9. 13. ^{Rom. 11. 34.} [†] Gr. *shall*.

C H A P.

C H A P. III.

2 Milk is fit for children. 3 Strife and division are arguments of a fleshly mind. 7 He that planteth and he that watereth, is nothing. 9 The ministers are God's fellow-workmen. 11 Christ the only foundation. 16 Men the temples of God, 17 which must be kept holy. 19 The wisdom of this world is foolishness with God.

ANNO DOMINI 59. ^{Hebr. 5. 12.} **A**S unto spiritual, but as unto carnal, even as unto babes in Christ.

2 I have fed you with ^a milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able.

3 For ye are yet carnal: for whereas there is among you envying, and strife, and ^{||} divisions, are ye not carnal, and walk [†] as men?

4 For while one saith, I am of Paul, and another, I am of Apollos, are ye not carnal?

5 Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?

6 I have planted, Apollos watered: but God gave the increase.

7 So then, neither is he that planteth any thing, neither he that watereth: but God that giveth the increase.

8 Now he that planteth and he that watereth are one: ^b and every man shall receive his own reward, according to his own labour.

9 For we are labourers together with God: ye are God's ^{||} husbandry, ye are God's building.

10 According to the grace of God which is given unto me, as a wise master-builder I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

11 For other foundation can no man lay than that is laid, which is Jesus Christ.

12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;

13 Every man's work shall be made manifest. For the day shall declare it, because it [†] shall be revealed by fire; and the fire shall try every man's work, of what sort it is.

14 If any man's work abide which he hath built thereupon, he shall receive a reward.

15 If any man's work shall be burnt, he shall suffer loss: but he himself shall be saved; yet so, as by fire.

16 ^c Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

17 If any man ^{||} defile the temple of God, him shall God destroy: for the temple of God is holy, which temple ye are.

18 Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.

19 For the wisdom of this world is foolishness with God. For it is written, ^d He taketh the wise in their own craftiness.

20 And again, ^e The Lord knoweth the thoughts of the wise, that they are vain.

21 Therefore let no man glory in men: for all things are yours:

22 Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours;

23 And ye are Christs; and Christ is God's.

C H A P. IV.

1 In what account the ministers ought to be had.

7 We have nothing which we have not received.

9 The apostles, spectacles to the world, angels, and men, 13 the filth and off-scouring of the world; 15 yet our fathers in Christ, 16 whom we ought to follow.

LET a man so account of us as of the ministers of Christ, and stewards of the mysteries of God.

2 Moreover, it is required in stewards that a man be found faithful.

3 But with me it is a very small thing that I should be judged of you, or of man's [†] judgment: yea, I judge not mine own self. ^{† Gr. day.}

4 For I know nothing by myself: yet am I not hereby justified: but he that judgeth me is the Lord.

5 ^a Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God. ^{a Matth. 7. 1. Rom. 2. 1.}

6 And these things, brethren, I have in a figure transferred to myself, and to Apollos, for your sakes; that ye might learn in us not to think of men, above that which is written, that no one of you be puffed up for one against another.

7 For who [†] maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory as if thou hadst not received it? ^{† Gr. distinguisheth thee.}

8 Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you.

9 For I think that God hath set forth us the apostles last, as it were appointed to death. For we are made a [†] spectacle unto the world, and to angels, and to men. ^{† Gr. theatre.}

10 We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honourable, but we are despised.

11 Even unto this present hour we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling-place;

12 ^b And labour, working with our own hands. Being reviled, we bless; being persecuted, we suffer it; ^{b Acts 20. 34.}

13 ^c Being defamed, we intreat: we are made as the filth of the world, and are the off-scouring of all things unto this day. ^{1 Thess. 2. 9-12 Thess. 3. 8.}

14 I write not these things to shame you, but as my beloved sons I warn you. ^{c Matth. 5. 44.}

15 For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel.

Anno Domini 59. 16 Wherefore I beseech you, be ye followers of me.

17 For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church.

18 Now some are puffed up, as though I would not come to you.

^d Acts 19. 21. ^e Jam. 4. 15. 19 ^d But I will come to you shortly, ^e if the Lord will, and will know, not the speech of them which are puffed up, but the power.

20 For the kingdom of God is not in word, but in power.

21 What will ye? shall I come unto you with a rod, or in love, and in the spirit of meekness?

CHAP. V.

1 *The incestuous person* 6 is cause rather of shame unto them, than of rejoicing. 7 *The old leaven is to be purged out.* 10 *Heinous offenders are to be shunned and avoided.*

IT is reported commonly that there is fornication among you, and such fornication as is not so much as named amongst the Gentiles, that one should have his father's wife.

2 And ye are puffed up, and have not rather mourned, that he that hath done this deed, might be taken away from among you.

^a Col. 2. 5. ^b Or, determined. 3 ^a For I verily, as absent in body, but present in spirit, have ^b judged already as though I were present, concerning him that hath so done this deed;

4 In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ,

^b 1 Tim. 1. 20. 5 ^b To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

6 Your glorying is not good. Know ye not, that ^c a little leaven leaveneth the whole lump?

7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover ^d is sacrificed for us.

^e Or, is slain. ^f Or, holy-day. 8 Therefore let us keep ^g the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

9 I wrote unto you in an epistle, not to company with fornicators.

10 Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters: for then must ye needs go out of the world.

11 But now have I written unto you, not to keep company, if any man that is called a brother be ^h a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.

12 For what have I to do to judge them also that are without? do not ye judge them that are within?

13 But them that are without, God judgeth. Therefore put away from among yourselves that wicked person.

CHAP. VI.

1 *The Corinthians must not vex their brethren, in going to law with them: 6 especially under infidels.* 9 *The unrighteous shall not inherit the kingdom of God.* 15 *Our bodies are the members of Christ, 19 and temples of the Holy Ghost: 16, 17 They must not therefore be defiled.*

DA RE any of you, having a matter against another, go to law before the unjust, and not before the saints?

2 Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?

3 Know ye not that we shall judge angels? how much more things that pertain to this life?

4 If then ye have judgements of things pertaining to this life, set them to judge who are least esteemed in the church.

5 I speak to your shame. Is it so, that there is not a wise man amongst you? no not one that shall be able to judge between his brethren?

6 But brother goeth to law with brother, and that before the unbelievers.

7 Now therefore there is utterly a fault among you, because ye go to law one with another.

8 Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded?

9 Nay, ye do wrong and defraud, and that your brethren.

10 Know ye not, that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

11 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

12 And such were ^b some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

13 ^c All things are lawful unto me, but all things are not ^d expedient: all things are lawful for me, but I will not be brought under the power of any.

14 Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body is not for fornication, but for the Lord; and the Lord for the body.

15 And God hath both raised up the Lord, and will also raise up us by his own power.

16 Know ye not, that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid.

17 What, know ye not that he which is joined to an harlot, is one body? for ^e two (saith he) shall be one flesh.

18 But he that is joined unto the Lord, is one spirit.

19 Flee fornication. Every sin that a man doeth, is without the body; but he that committeth

Anno Domini 59.

^a Matth. 6. 39. ^b Luke 6. 29. ^c Rom. 12. 19.

^d Titus 3. 3.

^e Chap. 10. 23. ^f Or, profitable.

^g Gen. 2. 24. ^h Matth. 19. 5. ⁱ Ephes. 5. 31.

Anno Domini mitteth fornication, sinneth against his own body.

59. 19 What, know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?

16. 20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

CHAP. VII.

2 He treateth of marriage, 4 shewing it to be a remedy against fornication; 10 and that the bond thereof ought not lightly to be dissolved. 18, 20 Every man must be content with his vocation. 25 Virginity wherefore to be embraced. 35 And for what respects we may either marry, or abstain from marrying.

NOW concerning the things whereof ye wrote unto me: It is good for a man not to touch a woman.

2 Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband.

3 Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband.

4 The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife.

5 Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.

6 But I speak this by permission, and not of commandment.

7 For I would that all men were even as I myself. But every man hath his proper gift of God, one after this manner, and another after that.

8 I say therefore to the unmarried and widows, It is good for them if they abide even as I.

9 But if they cannot contain, let them marry: for it is better to marry than to burn.

10 And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband:

11 But and if she depart, let her remain unmarried, or be reconciled to her husband. And let not the husband put away his wife.

12 But to the rest speak I, not the Lord, If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away.

13 And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him.

14 For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband. Else were your children unclean; but now are they holy.

15 But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace,

16 For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife?

17 But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches.

18 Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not become circumcised.

19 Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.

20 Let every man abide in the same calling wherein he was called.

21 Art thou called being a servant? care not for it; but if thou mayest be made free, use it rather.

22 For he that is called in the Lord, being a servant, is the Lord's + free-man: likewise also he that is called, being free, is Christ's servant. † Gr. made free.

23 Ye are bought with a price; be not ye the servants of men. † Chap. 6.

24 Brethren, let every man wherein he is called, therein abide with God.

25 Now concerning virgins, I have no commandment of the Lord: yet I give my judgement as one that hath obtained mercy of the Lord to be faithful.

26 I suppose therefore that this is good for the present || distress, I say, that it is good for a man || Or, necessity.

27 Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.

28 But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned: Nevertheless, such shall have trouble in the flesh; but I spare you.

29 But this I say, brethren, the time is short. It remaineth, that both they that have wives, be as though they had none;

30 And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not;

31 And they that use this world, as not abusing it. For the fashion of this world passeth away.

32 But I would have you without carefulness. He that is unmarried, careth for the things that belong to the Lord, how he may please the Lord:

33 But he that is married, careth for the things that are of the world, how he may please his wife.

34 There is difference also between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy, both in body and in spirit: but she that is married, careth for the things of the world, how she may please her husband.

35 And this I speak for your own profit; not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction,

36 But

Matth. 5.
32. & 19. 9.
Mark 10.
11.
Luke 16. 18.

† Gr, in
peace.

Anno Domini 59. 36 But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of her age, and need so require, let him do what he will, he sinneth not: let them marry.

37 Nevertheless, he that standeth stedfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart, that he will keep his virgin, doeth well.

38 So then, he that giveth her in marriage doeth well; but he that giveth her not in marriage doeth better.

c Rom. 7. 1.

39 The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord.

40 But she is happier if she so abide, after my judgement: and I think also that I have the Spirit of God.

C H A P. VIII.

1 To abstain from meats offered to idols. 8, 9 We must not abuse our Christian liberty, to the offence of our brethren: 11 but must bridle our knowledge with charity.

NOW as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth.

2 And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.

3 But if any man love God, the same is known of him.

a Chap. 10. 29.

4 As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one.

5 For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many)

|| Or, for him, Rom. 11. 36.

6 But to us there is but one God, the Father, of whom are all things, and we || in him; and one Lord Jesus Christ, by whom are all things, and we by him.

7 Howbeit, there is not in every man that knowledge: for some, with conscience of the idol unto this hour, eat it as a thing offered unto an idol; and their conscience, being weak, is defiled.

|| Or, have we the more. || Or, have we the less. || Or, power.

8 But meat commendeth us not to God: for neither if we eat, || are we the better; neither if we eat not, || are we the worse.

9 But take heed lest by any means this || liberty of yours become a stumbling-block to them that are weak.

† Gr. edified.

10 For if any man see thee, which hast knowledge, sit at meat in the idols temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols;

11 And through thy knowledge shall the weak brother perish, for whom Christ died?

12 But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.

13 Wherefore, b if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

Anno Domini 59. b Rom. 14. 21.

C H A P. IX.

1 He sheweth his liberty. 7 and that the minister ought to live by the gospel: 15 yet that himself hath of his own accord abstained, 18 to be either chargeable unto them, 22 or offensive unto any in matters indifferent. 24 Our life is like unto a race.

A M I not an apostle? am I not free? a have I not seen Jesus Christ our Lord? are not ye my work in the Lord? Chap. 15.

2 If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord.

3 Mine answer to them that do examine me, is this,

4 Have we not power to eat and to drink?

5 Have we not power to lead about a sister a || wife as well as other apostles, and as the brethren of the Lord, and Cephas? || Or, woman.

6 Or I only and Barnabas, have not we power to forbear working?

7 Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?

8 Say I these things as a man? or saith not the law the same also?

9 For it is written in the law of Moses, b Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? b Deut. 25. 4.

10 Or saith he it altogether for our sakes? for our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope, should be partaker of his hope.

11 c If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? c Rom. 15. 27.

12 If others be partakers of this power over you, are not we rather? Nevertheless, we have not used this power: but suffer all things, lest we should hinder the gospel of Christ.

13 d Do ye not know that they which minister about holy things, || live of the things of the temple? and they which wait at the altar, are partakers with the altar? d Numb. 18. 20. Deut. 10. 9. & 18. 1. || Or, feed. e Gal. 6. 6. 1 Tim. 5. 17.

14 Even so hath the Lord ordained, e that they which preach the gospel should live of the gospel.

15 But I have used none of these things. Neither have I written these things, that it should be so done unto me: for it were better for me to die, than that any man should make my glorying void.

16 For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel.

17 For if I do this thing willingly, I have a reward: but if against my will, a dispensation of the gospel is committed unto me.

18 What is my reward then? Verily that when I preach the gospel, I may make the gospel

Anno
Domini
59.

gospel of Christ without charge, that I abuse not my power in the gospel.

19 For though I be free from all men, yet have I made myself servant unto all, that I might gain the more.

20 And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;

21 To them that are without law, as without law, (being not without law to God, but under the law to Christ) that I might gain them that are without law.

22 To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some.

23 And this I do for the gospel's sake, that I might be partaker thereof with you.

24 Know ye not, that they which run in a race, run all, but one receiveth the prize? So run that ye may obtain.

25 And every man that striveth for the mastery is temperate in all things. Now, they do it to obtain a corruptible crown, but we an incorruptible.

26 I therefore so run, not as uncertainly; so fight I, not as one that beateth the air:

27 But I keep under my body, and bring it into subjection: lest that by any means when I have preached to others, I myself should be a castaway.

C H A P. X.

1 The sacraments of the Jews, 6 are types of ours, 7 and their punishments, 11 examples for us. 14 We must flee from idolatry. 21 We must not make the Lord's table the table of devils: 24 and in things indifferent we must have regard of our brethren.

Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under ^a the cloud, and all passed through ^b the sea;

2 And were all baptized unto Moses in the cloud, and in the sea;

3 And did all eat the same ^c spiritual meat;

4 And did all drink the same ^d spiritual drink. (For they drank of that spiritual Rock that ^e followed them: and that Rock was Christ.)

5 But with many of them God was not well pleased: for they ^e were overthrown in the wilderness.

6 Now these things were ^f our examples, to the intent we should not lust after evil things, as ^g they also lusted:

7 Neither be ye idolaters, as ^h were some of them: as it is written, ⁱ The people sat down to eat and to drink, and rose up to play.

8 Neither let us commit fornication, as some of them committed, and ^j fell in one day three and twenty thousand.

9 Neither let us tempt Christ, as some of them also tempted, and ^k were destroyed of serpents.

10 Neither murmur ye, as some of them also murmured, and ^l were destroyed of the destroyer.

11 Now all these things happened unto them for ^m ensamples: and they are written for our admonition, upon whom the ends of the world are come.

12 Wherefore let him that thinketh he standeth, take heed lest he fall.

13 There hath no temptation taken you but ⁿ such as is common to man: but God ^o is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

14 Wherefore, my dearly beloved, flee from idolatry.

15 I speak as to wise men; judge ye what I say.

16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

17 For we being many are one bread, and one body: for we are all partakers of that one bread.

18 Behold Israel after the flesh: are not they which eat of the sacrifices, partakers of the altar?

19 What say I then? that the idol is any thing, or that which is offered in sacrifice to idols is any thing?

20 But I say, that the things which the Gentiles ^p sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils.

21 Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.

22 Do we provoke the Lord to jealousy? are we stronger than he?

23 All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not.

24 Let no man seek his own, but every man another's wealth.

25 Whatsoever is sold in the shambles that eat, asking no question for conscience sake.

26 For ^q the earth is the Lord's, and the fulness thereof.

27 If any of them that believe not bid you to a feast, and ye be disposed to go; whatsoever is set before you eat, asking no question for conscience sake.

28 But if any man say unto you, This is offered in sacrifice unto idols, eat not, for his sake that shewed it, and for conscience sake: For ^r the earth is the Lord's, and the fulness thereof:

29 Conscience, I say, not thine own, but of the others: for why is my liberty judged of another man's conscience?

30 For, if I by ^s grace be a partaker, why ^t am I evil spoken of for that for which I give thanks?

31 ^u Whether therefore ye eat or drink, or ^v whatsoever ye do, do all to the glory of God.

32 Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God:

33 Even

Anno
Domini
59.

Or, types.

Or, moderate.

1 Deut. 32.
17.
Psal. 106.
37.

Deut. 10.
14.
Psal. 24. 1.

Deut. 10.
14.
Psal. 24. 1.

Or, thanksgiving.

Cor. 3. 13.

2 Cor. 6. 3.

Gr. Gr. Gr.

Exod. 13.

21.

Numb. 9.

18.

Exod. 14.

22.

Exod. 16.

15.

Exod. 17.

6.

Numb. 20.

11.

Or, went

with them.

Numb.

26. 65.

Gr. our

figures.

Numb.

11. 4.

Psal. 106.

14.

Exod. 32.

6.

Numb. 25.

9.

Numb. 21.

6.

Numb.

24. 37.

Anno Domini 59. 33 Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved.

CHAP. XI.

1 He reproveth them, because in holy assemblies, 4 their men prayed with their heads covered, and 6 women with their heads uncovered: 17 and because generally their meetings were not for the better, but for the worse; as 21 namely, in profaning with their own feasts the Lord's supper. 23 Lastly, he calleth them to the first institution thereof.

BE ye followers of me, even as I also am of Christ.

2 Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you.

3 But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.

4 Every man praying or prophesying, having his head covered, dishonoureth his head.

5 But every woman that prayeth or prophesieth with her head uncovered, dishonoureth her head: for that is even all one as if she were shaven.

6 For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered.

7 For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man.

8 For the man is not of the woman, but the woman of the man.

9 Neither was the man created for the woman, but the woman for the man.

10 For this cause ought the woman to have power on her head, because of the angels.

11 Nevertheless, neither is the man without the woman, neither the woman without the man in the Lord.

12 For as the woman is of the man, even so is the man also by the woman; but all things of God.

13 Judge in yourselves: is it comely that a woman pray unto God uncovered?

14 Doth not even nature itself teach you, that if a man have long hair, it is a shame unto him?

15 But if a woman have long hair, it is a glory to her: for her hair is given her for a covering.

16 But if any man seem to be contentious, we have no such custom, neither the churches of God.

17 Now in this that I declare unto you, I praise you not, that ye come together not for the better, but for the worse.

18 For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it.

19 For there must be also heresies among you, that they which are approved may be made manifest among you.

20 When ye come together therefore into one place, this is not to eat the Lord's supper.

21 For in eating every one taketh before other his own supper: and one is hungry, and another is drunken.

21 What, have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not.

23 For I have received of the Lord, that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread:

24 And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.

25 After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.

26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

27 Wherefore, whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord.

28 But let a man examine himself, and so let him eat of that bread, and drink of that cup.

29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

30 For this cause many are weak and sickly among you, and many sleep.

31 For if we would judge ourselves, we should not be judged.

32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

33 Wherefore, my brethren, when ye come together to eat, tarry one for another.

34 And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

CHAP. XII.

1 Spiritual gifts 4 are divers, 7 yet all to profit withal; 8 and to that end are diversly bestowed: 12 that by the like proportion, as the members of a natural body tend all to the 16 mutual decency, 22 service, and 26 succour of the same body; 27 so we should do one for another, to make up the mystical body of Christ.

NOW concerning spiritual gifts, brethren, I would not have you ignorant.

2 Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led.

3 Wherefore I give you to understand, that no man speaking by the Spirit of God, calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost.

4 Now there are diversities of gifts, but the same Spirit.

Anno Domini 59. Or, ye cannot eat.

Or, them that are poor?

Matth. 26. 26. Mark 14. 22. Luke 22. 19. Or, for a remembrance.

Or, shew ye.

Or, judgement.

Or, judgement.

Or, anathema.

Rom. 12. 4, &c.

5. And

Anno
Domini
59.

5 And there are differences of administrations, but the same Lord.

6 And there are diversities of operations, but it is the same God, which worketh all in all.

7 But the manifestation of the Spirit is given to every man to profit withal.

8 For to one is given by the Spirit the word of wisdom; to another, the word of knowledge by the same Spirit;

9 To another, faith by the same Spirit; to another, the gifts of healing by the same Spirit;

10 To another, the working of miracles; to another, prophecy; to another, discerning of spirits; to another, *divers* kinds of tongues; to another, the interpretation of tongues.

11 But all these worketh that one and the self-same Spirit, dividing to every man severally as he will.

12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ.

13 For by one Spirit are we all baptized into one body, whether *we be* Jews or † Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.

14 For the body is not one member, but many.

15 If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

16 And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?

17 If the whole body *were* an eye, where *were* the hearing? If the whole *were* hearing, where *were* the smelling?

18 But now hath God set the members, every one of them in the body, as it hath pleased him.

19 And if they were all one member, where *were* the body?

20 But now *are they* many members, yet but one body.

21 And the eye cannot say unto the hand, I have no need of thee: nor again, the head to the feet, I have no need of you.

22 Nay much more, those members of the body, which seem to be more feeble, are necessary.

23 And those *members* of the body, which we think to be less honourable, upon these we || bestow more abundant honour, and our uncomely *parts* have more abundant comeliness.

24 For our comely *parts* have no need: but God hath tempered the body together, having given more abundant honour to that *part* which lacked:

25 That there should be no || schism in the body; but *that* the members should have the same care one for another.

26 And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.

27 Now ye are the body of Christ, and members in particular.

28 And ^b God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, || diversities of tongues.

29 *Are* all apostles? *are* all prophets? *are* all teachers? *are* all || workers of miracles?

30 Have all the gifts of healings? do all speak with tongues? do all interpret?

31 But covet earnestly the best gifts. And yet shew I unto you a more excellent way.

C H A P. XIII.

1 *All gifts, 2, 3 how excellent soever, are nothing worth without charity. 4 The praises thereof, and 13 prelation before hope and faith.*

Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

2 And though I have *the gift of* prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

3 And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

4 Charity suffereth long, and is kind; charity envieth not; charity || vaunteth not itself, is not puffed up,

5 Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil,

6 Rejoiceth not in iniquity, but rejoiceth || in the truth;

7 Beareth all things, believeth all things, hopeth all things, endureth all things.

8 Charity never faileth: but whether *there be* prophecies, they shall fail; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall vanish away.

9 For we know in part, and we prophesy in part.

10 But when that which is perfect is come, then that which is in part shall be done away.

11 When I was a child, I spake as a child, I understood as a child, I || thought as a child: || Or, but when I became a man, I put away childish things.

12 For now we see through a glass, † darkly; † Or, in a riddle. but then face to face: now I know in part; but then shall I know even as also I am known.

13 And now abideth faith, hope, charity, these three; but the greatest of these is charity.

C H A P. XIV.

1 *Prophecy is commended, 2, 3, 4 and preferred before speaking with tongues, 6 by a comparison drawn from musical instruments. 12 Both must be referred to edification, 22 as to their true and proper end. 26 The true use of each is taught, 29 and the abuse taxed. 34 Women are forbidden to speak in the church.*

K

Follow

Anno
Domini
59.

^b Ephes.

4. 11.

|| Or, kindly.

|| Or,

powers.

|| Or, is not rash.

|| Or, with the truth.

|| Or, in a riddle.

|| Or, reasoned.

|| Or, in a riddle.

|| Or, reasoned.

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|| Or, reasoned.

† Gr.
Greeks.

|| Or,
put on.

|| Or,
division.

Anno
Domini
59.

† Gr.
careth.

|| Or, tunes.

† Gr.
significant.

† Gr.
of
spirits.

Follow after charity, and desire spiritual gifts, but rather that ye may prophecy.

2 For he that speaketh in an *unknown* tongue, speaketh not unto men, but unto God: for no man [†] understandeth him; howbeit in the spirit he speaketh mysteries.

3 But he that prophesieth, speaketh unto men to edification, and exhortation, and comfort.

4 He that speaketh in an *unknown* tongue, edifieth himself; but he that prophesieth, edifieth the church.

5 I would that ye all spake with tongues, but rather that ye prophesied: for greater *is* he that prophesieth, than he that speaketh with tongues, except he interpret, that the church may receive edifying.

6 Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?

7 And even things without life, giving sound, whether pipe or harp, except they give a distinction in the || sounds, how shall it be known what is piped or harped?

8 For if the trumpet give an uncertain sound, who shall prepare himself to the battle?

9 So likewise ye, except ye utter by the tongue words [†] easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.

10 There are, it may be, so many kinds of voices in the world, and none of them *is* without signification.

11 Therefore, if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me.

12 Even so ye, forasmuch as ye are zealous [†] of spiritual gifts, seek that ye may excel to the edifying of the church.

13 Wherefore, let him that speaketh in an *unknown* tongue, pray that he may interpret.

14 For if I pray in an *unknown* tongue, my spirit prayeth, but my understanding is unfruitful.

15 What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.

16 Else, when thou shalt blest with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?

17 For thou verily givest thanks well, but the other is not edified.

18 I thank my God, I speak with tongues more than you all:

19 Yet in the church I had rather speak five words with my understanding, than by my voice I might teach others also, than ten thousand words in an *unknown* tongue.

20 Brethren, be not children in understanding:

howbeit, in malice ^a be ye children, but in understanding be [†] men.

21 In the law it is ^b written, With men of other tongues and other lips, will I speak unto this people; and yet for all that will they not hear me, saith the Lord.

22 Wherefore, tongues are for a sign, not to them that believe, but to them that believe not: but prophesying *serveth* not for them that believe not, but for them which believe.

23 If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad?

24 But if all prophecy, and there come in one that believeth not, or *one* unlearned, he is convinced of all, he is judged of all:

25 And thus are the secrets of his heart made manifest; and so falling down on *his* face, he will worship God, and report that God is in you of a truth.

26 How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done to edifying.

27 If any man speak in an *unknown* tongue, let it be by two, or at the most by three, and that by course; and let one interpret.

28 But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.

29 Let the prophets speak two or three, and let the other judge.

30 If *any thing* be revealed to another that sitteth by, let the first hold his peace.

31 For ye may all prophecy one by one, that all may learn, and all may be comforted.

32 And the spirits of the prophets are subject to the prophets.

33 For God is not *the author* of [†] confusion, but of peace, as in all churches of the saints.

34 ^c Let your women keep silence in the churches: for it is not permitted unto them to speak; but *they are commanded* to be under obedience, as also saith the ^d law.

35 And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.

36 What? came the word of God out from you? or came it unto you only?

37 If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you, are the commandments of the Lord.

38 But if any man be ignorant, let him be ignorant.

39 Wherefore, brethren, covet to prophecy, and forbid not to speak with tongues.

40 Let all things be done decently, and in order.

b

CHAP.

Anno
Domini
59.

† Gr.
careth.

† Gr.
perfect, or,
of a ripe
age.
b 1st. 28.
11.

† Gr.
tumult, or,
unquietness.

c 1 Tim.
2. 12.

d Gen. 3.
16.

C H A P. XV.

3 By Christ's resurrection, ¹² he proveth the necessity of our resurrection against all such as deny the resurrection of the body. ²¹ The fruit, ³⁵ and manner thereof, ⁵¹ and of the changing of them that shall be found alive at the last day.

Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;

2 By which also ye are saved, if ye ^{||} keep in memory + what I preached unto you, unless ye have believed in vain.

3 For I delivered unto you first of all, that which I also received, how that Christ died for our sins ^a according to the scriptures;

4 And that he was buried, and that he rose again the third day ^b according to the scriptures:

5 ^c And that he was seen of Cephas, then of the twelve.

6 After that, he was seen of above five hundred brethren at once: of whom the greater part remain unto this present, but some are fallen asleep.

7 After that he was seen of James; then of all the apostles.

8 ^d And last of all he was seen of me also, as of ^{||} one born out of due time.

9 For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.

10 But by the grace of God I am what I am: and his grace which *was bestowed* upon me, was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.

11 Therefore whether *it were* I or they, so we preach, and so ye believed.

12 Now if Christ be preached that he rose from the dead, how say some among you, that there is no resurrection of the dead?

13 But if there be no resurrection of the dead, then is Christ not risen.

14 And if Christ be not risen, then *is* our preaching vain, and your faith *is* also vain.

15 Yea, and we are found false witnesses of God; because we have testified of God, that he raised up Christ: whom he raised not up, if so be that the dead rise not.

16 For if the dead rise not, then is not Christ raised.

17 And if Christ be not raised, your faith *is* vain; ye are yet in your sins.

18 Then they also that are fallen asleep in Christ are perished.

19 If in this life only we have hope in Christ, we are of all men most miserable.

20 But now is Christ risen from the dead, and become ^e the first-fruits of them that slept.

21 For since by man *came* death, by man *came* also the resurrection of the dead.

22 For as in Adam all die, even so in Christ shall all be made alive.

23 But ^f every man in his own order: Christ

the first-fruits; afterward, they that are Christ's at his coming.

24 Then *cometh* the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority, and power.

25 For he must reign, ^g till he hath put all ^h enemies under his feet. ⁱ Psal. 110.

26 The last enemy *that* shall be destroyed *is* death.

27 For he ^h hath put all things under his feet. ^h Psal. 8. 6. But when he saith all things are put under *him*, *it is* manifest that he is excepted which did put all things under him.

28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

29 Else what shall they do, which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?

30 And why stand we in jeopardy every hour?

31 I protest by ^{||} your rejoicing which I have in Christ Jesus our Lord, I die daily.

32 If ^{||} after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? ⁱ let us eat and drink, for to-morrow we die.

33 Be not deceived: Evil communications corrupt good manners.

34 Awake to righteousness, and sin not; for some have not the knowledge of God. I speak this to your shame.

35 But some man will say, How are the dead raised up? and with what body do they come?

36 Thou fool, that which thou sowest is not quickened except it die.

37 And that which thou sowest, thou sowest not that body that shall be, but bare grain; it may chance of wheat, or of some other *grain*.

38 But God giveth it a body as it hath pleased him, and to every seed his own body.

39 All flesh *is* not the same flesh: but *there is* one *kind of* flesh of men, another flesh of beasts, another of fishes, and another of birds.

40 *There are* also celestial bodies, and bodies terrestrial: but the glory of the celestial *is* one, and the *glory* of the terrestrial *is* another.

41 There is one glory of the sun, and another glory of the moon, and another glory of the stars; for *one* star differeth from *another* star in glory.

42 So also *is* the resurrection of the dead. It is sown in corruption, it is raised in incorruption:

43 It is sown in dishonour, it is raised in glory: it is sown in weakness, it is raised in power:

44 It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body.

45 And so it is written, The first man Adam ^k was made a living soul, the last Adam *was made* a quickening spirit. ^k Gen. 2.

46 Howbeit, that *was* not first which is spiritual,

Anno Domini 59.

^g Psal. 110.

^h Psal. 8. 6.

^{||} Some read our.

^{||} Or, to speak after the manner of men.

ⁱ Isai. 22.

13.

Anno Domini 59.
^{||} Or, hold
^{||} Gr. by what speech.

^a Isai. 53.
^b Psal. 16.
^c John 20.
^d 19.

^e Acts 9. 4.
Chap. 9. 1.
^{||} Or, an abortive.

^e Col. 1. 18.
Rev. 1. 5.

^f 1 Thess. 4. 15.

Anno Domini 59. ritual, but that which is natural; and afterward that which is spiritual.

47 The first man *is* of the earth, earthy: the second man *is* the Lord from heaven.

48 As *is* the earthy, such *are* they also that are earthy: and as *is* the heavenly, such *are* they also that are heavenly.

49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,

Matth.

24. 31.

1 Thess. 4.

16.

52 In a moment, in the twinkling of an eye, at the last trump. For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

53 For this corruptible must put on incorruption, and this mortal *must* put on immortality.

Isai. 25.

8.

Hos. 13.

24.

Or, bell.

54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, ^m Death is swallowed up in victory.

55 ⁿ O death, where *is* thy sting? O grave, where *is* thy victory?

56 The sting of death *is* sin; and the strength of sin *is* the law.

57 But thanks *be* to God, which giveth us the victory, through our Lord Jesus Christ.

58 Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord; forasmuch as ye know that your labour is not in vain in the Lord.

CHAP. XVI.

1. He exhorteth them to relieve the want of the brethren at Jerusalem; 10 commendeth Timothy; 13 and after friendly admonitions, 16 shutteth up his epistle with divers salutations.

NOW concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.

2 Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.

3 And when I come, whomsoever ye shall approve by your letters, them will I send to bring your [†] gift. [†] your + liberality unto Jerusalem.

4 And if it be meet that I go also, they shall go with me.

5 Now I will come unto you, when I shall

pass through Macedonia. For I do pass through Macedonia.

6 And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey, whithersoever I go.

7 For I will not see you now by the way; but I trust to tarry a while with you, if the Lord permit.

8 But I will tarry at Ephesus until Pentecost.

9 For a great door and effectual is opened unto me, and *there are* many adversaries.

10 Now if Timotheus come, see that he may be with you without fear: for he worketh the work of the Lord, as I also *do*.

11 Let no man therefore despise him: but conduct him forth in peace, that he may come unto me: for I look for him with the brethren.

12 As touching our brother Apollos, I greatly desired him to come unto you, with the brethren: but his will was not at all to come at this time; but he will come, when he shall have convenient time.

13 Watch ye, stand fast in the faith, quit you like men, be strong.

14 Let all your things be done with charity.

15 I beseech you, brethren, (ye know the house of Stephanas, that it is the first-fruits of Achaia, and that they have addicted themselves to the ministry of the saints:)

16 That ye submit yourselves unto such, and to every one that helpeth with us, and labour-eth.

17 I am glad of the coming of Stephanas, and Fortunatus, and Achaicus: for that which was lacking on your part, they have supplied.

18 For they have refreshed my spirit and yours: therefore acknowledge ye them that are such.

19 The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house.

20 All the brethren greet you. ^a Greet ye one another with an holy kiss. ^a Rom. 16. 16.

21 The salutation of me Paul with mine own hand.

22 If any man love not the Lord Jesus Christ, let him be anathema, Maran-atha.

23 The grace of our Lord Jesus Christ *be* with you.

24 My love *be* with you all in Christ Jesus. Amen.

¶ The first epistle to the Corinthians was written from Philippi, by Stephanas, and Fortunatus, and Achaicus, and Timotheus.

¶ The Second Epistle of P A U L the Apostle, to the C O R I N T H I A N S.

C H A P. I.

3 *The apostle encourageth them against troubles, by the comforts and deliverances which God had given him, as in all his afflictions, 8 so particularly in his late danger in Asia: 12 and calling both his own conscience, and theirs, to witnes of his sincere manner of preaching the immutable truth of the gospel, 15 he excuseth his not coming to them, as proceeding not of lightness, but of his lenity towards them.*

Anno
Domini
60.

PAUL an apostle of Jesus Christ by the will of God, and Timothy our brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia:

2 Grace be to you, and peace from God our Father, and from the Lord Jesus Christ.

¶ Ephes. 1.

3 ^a Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort;

3.

¶ Pet. 1. 3.

4 Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.

5 For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.

¶ Or, is wrought.

6 And whether we be afflicted, *it is* for your consolation and salvation, which *is* effectual in the enduring of the same sufferings, which we also suffer: or whether we be comforted, *it is* for your consolation and salvation.

7 And our hope of you is steadfast, knowing that as ye are partakers of the sufferings, so shall ye be also of the consolation.

8 For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life:

¶ Or, answer.

9 But we had the *is* sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead.

10 Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us;

¶ Rom. 15. 30.

11 Ye also ^b helping together by prayer for us, that for the gift bestowed upon us by the means of many persons, thanks may be given by many on our behalf.

12 For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-wards.

13 For we write none other things unto you, than what ye read or acknowledge, and I trust ye shall acknowledge even to the end.

14 As also ye have acknowledged us in part,

that we are your rejoicing, even as ye also are ours in the day of the Lord Jesus.

Anno
Domini
60.

15 And in this confidence I was minded to come unto you before, that ye might have a second *is* benefit;

¶ Or, grace.

16 And to pass by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way toward Judea.

17 When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose according to the flesh, that with me there should be yea, yea, and nay, nay?

18 But *as* God is true, our *is* word toward you, was not yea and nay.

¶ Or, preaching.

19 For the Son of God, Jesus Christ, who was preached among you by us, *even* by me, and Silvanus, and Timotheus, was not yea and nay, but in him was yea.

20 For all the promises of God in him *are* yea, and in him amen, unto the glory of God by us.

21 Now he which stablisheth us with you in Christ, and hath anointed us, *is* God:

22 Who hath also sealed us, and given the earnest of the Spirit in our hearts.

23 Moreover, I call God for a record upon my soul, that to spare you, I came not as yet unto Corinth.

24 Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand.

C H A P. II.

1 *Having shewed the reason why he came not to them, 6 he requireth them to forgive and to comfort that excommunicated person, 10 even as himself also, upon his true repentance, had forgiven him: 12 declaring withal why he departed from Troas to Macedonia, 14 and the happy success which God gave to his preaching in all places.*

BUT I determined this with myself, that I would not come again to you in heaviness.

2 For if I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me?

3 And I wrote this same unto you, lest when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is *the* joy of you all.

4 For out of much affliction and anguish of heart, I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you.

5 But if any have caused grief, he hath not grieved me, but in part: that I may not overcharge you all.

6 Sufficient to such a man *is* this *is* punishment, which *was* inflicted of many.

¶ Or, censure.

Anno
Domini
60.

7 So that contrariwise, ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow.

8 Wherefore I beseech you that ye would confirm your love towards him.

9 For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things.

10 To whom ye forgive any thing, I forgive also: for if I forgave any thing, to whom I forgave it, for your sakes forgave I it, || in the person of Christ;

11 Lest Satan should get an advantage of us: for we are not ignorant of his devices.

12 Furthermore, when I came to Troas to preach Christ's gospel, and a door was opened unto me of the Lord,

13 I had no rest in my spirit, because I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia.

14 Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the favour of his knowledge by us in every place.

15 For we are unto God a sweet savour of Christ in them that are saved, and in them that perish:

16 To the one we are the savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things?

|| Or, deal
deceitfully
with.
a Chap. 4.
2.

17 For we are not as many, which || a corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.

CHAP. III.

1 Lest their false teachers should charge him with vain-glory, he sheweth the faith and graces of the Corinthians to be a sufficient commendation of his ministry. 6 Whereupon entering a comparison between the ministers of the law, and of the gospel, 12 he proveth that his ministry is so far the more excellent, as the gospel of life and liberty is more glorious than the law of condemnation.

DO we begin again to commend ourselves? or need we, as some others, epistles of commendation to you, or letters of commendation from you?

2 Ye are our epistle written in our hearts, known and read of all men:

3 Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart.

4 And such trust have we through Christ to God-ward:

5 Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God:

6 Who also hath made us able ministers of the new testament, not of the letter, but of the spirit: for the letter killeth, but the spirit || giveth life.

|| Or, quickeneth.

Anno
Domini
60.

7 But if the ministration of death written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses, for the glory of his countenance, which glory was to be done away;

8 How, shall not the ministration of the spirit be rather glorious?

9 For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.

10 For even that which was made glorious, had no glory in this respect, by reason of the glory that excelleth.

11 For if that which is done away was glorious, much more that which remaineth is glorious.

12 Seeing then that we have such hope, we use great || plainness of speech.

|| Or, boldness.
a Exod. 34.
33.

13 And not as Moses a which put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is abolished.

14 But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ.

15 But even unto this day, when Moses is read, the vail is upon their heart.

16 Nevertheless, when it shall turn to the Lord, the vail shall be taken away.

17 Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.

18 But we all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as || by the Spirit of the Lord.

|| Or, of the
Lord the
Spirit.

CHAP. IV.

1 He declareth how he hath used all sincerity and faithful diligence in preaching the gospel; 7 and how the troubles and persecutions which he daily endured for the same, did redound to the praise of God's power, 12 to the benefit of the church, 16 and to the apostle's own eternal glory.

Therefore, seeing we have this ministry, as we have received mercy, we faint not;

2 But have renounced the hidden things of dishonesty; not walking in craftiness, nor handling the word of God deceitfully; but, by manifestation of the truth, commending ourselves to every man's conscience in the sight of God.

3 But if our gospel be hid, it is hid to them that are lost:

4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

5 For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.

6 For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ.

7 But

Anno Domini 60. 7 But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.

|| Or, not altogether without help, or, means.

8 *We are* troubled on every side, yet not distressed; *we are* perplexed, but || not in despair;

9 Persecuted, but not forsaken; cast down, but not destroyed;

10 Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.

11 For we, which live, are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.

12 So then death worketh in us, but life in you.

* Psal. 116. 10. 13 We having the same spirit of faith, according as it is written, ^a I believed, and therefore have I spoken; we also believe, and therefore speak;

14 Knowing, that he which raised up the Lord Jesus, shall raise up us also by Jesus, and shall present us with you.

15 For all things are for your sakes, that the abundant grace might, through the thanksgiving of many, redound to the glory of God.

16 For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day.

17 For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory;

18 While we look not at the things which are seen, but at the things which are not seen: for the things which are seen, are temporal; but the things which are not seen, are eternal.

CHAP. V.

1 *That in his assured hope of immortal glory, 9 and in expectation of it, and of the general judgement, he laboureth to keep a good conscience; 12 not that he may herein boast of himself, 14 but as one that having received life from Christ, endeavoureth to live as a new creature to Christ only, 18 and by his ministry of reconciliation, to reconcile others also in Christ to God.*

FOR we know, that if our earthly house of *this* tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

2 For in this we grone earnestly, desiring to be clothed upon with our house which is from heaven:

3 If so be that being clothed, we shall not be found naked.

4 For we that are in *this* tabernacle do grone, being burdened: not for that we should be unclothed, but clothed upon, that mortality might be swallowed up of life.

5 Now he that hath wrought us for the selfsame thing, is God, who also hath given unto us the earnest of the Spirit.

6 Therefore *we are* always confident, knowing that whilst we are at home in the body, we are absent from the Lord:

7 (For we walk by faith, not by sight)

8 We are confident, *I say*, and willing rather to be absent from the body, and to be present with the Lord.

9 Wherefore we || labour, that whether present or absent, we may be accepted of him.

10 ^a For we must all appear before the judgement-seat of Christ, that every one may receive the things *done* in his body, according to that he hath done, whether *it be* good or bad.

11 Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God, and I trust also, are made manifest in your consciences.

12 For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to *answer* them which glory [†] in appearance, and not in heart.

13 For whether we be beside ourselves, *it is* to God: or whether we be sober, *it is* for your cause.

14 For the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead:

15 And *that* he died for all, that they which live, should not henceforth live unto themselves, but unto him which died for them, and rose again.

16 Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we *him* no more.

17 Therefore, if any man *be* in Christ, || *he is* a new creature: ^b old things are past away; behold, all things are become new.

18 And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath [†] committed unto us the word of reconciliation.

20 Now then we are ambassadors for Christ, as though God did beseech *you* by us: we pray *you* in Christ's stead, Be ye reconciled to God.

21 For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him.

CHAP. VI.

That he hath approved himself a faithful minister of Christ, both by his exhortations, 3 and by integrity of life, 4 and by patient enduring all kinds of affliction and disgraces for the gospel. 10 Of which he speaketh the more boldly amongst them, because his heart is open to them, 13 and he expecteth the like affection from them again: 14 exhorting to flee the society and pollution of idolaters, as being themselves temples of the living God.

WE then, as workers together with him, beseech *you* also, that ye receive not the grace of God in vain.

2 (For he saith, ^a I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now *is* the accepted time; behold, now *is* the day of salvation)

3 ^b Giving no offence in any thing, that the ministry be not blamed:

K 4

4 But

Anno Domini 60.

|| Or, endeavour.

* Rom. 14. 10.

† Gr. in the face.

|| Or, let him be.

^b Isai. 43.

19.

Rev. 21. 5.

† Gr. put in us.

* Isai. 49.

8.

^b 1 Cor. 10.

32.

Anno
Domini
60.

† Gr. com-
menting.
|| Or, in
testings to
and fro.

4 But in all things † approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses,

5 In stripes, in imprisonments, || in tumults, in labours, in watchings, in fastings,

6 By pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned,

7 By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left,

8 By honour and dishonour, by evil report and good report: as deceivers, and yet true;

9 As unknown, and yet well known; as dying, and behold, we live; as chastened, and not killed;

10 As sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

11 O ye Corinthians, our mouth is open unto you, our heart is enlarged.

12 Ye are not straitened in us, but ye are straitened in your own bowels.

13 Now for a recompence in the same (I speak as unto my children) be ye also enlarged.

14 Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

15 And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

16 And what agreement hath the temple of God with idols? for ^c ye are the temple of the living God; as God hath said, ^d "I will dwell in them, and walk in them; and I will be their God, and they shall be my people."

17 ^e Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you,

18 ^f And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

CHAP. VII.

1 *He proceedeth in exhorting them to purity of life, 2 and to bear him like affection as he doth to them. 3 Whereof, lest they might seem to doubt, he declareth what comfort he took in his afflictions, by the report which Titus gave of their godly sorrow, which his former epistle had wrought in them, 13 and of their loving kindness and obedience towards Titus, answerable to his former chastisings of them.*

HAVING therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

2 Receive us: we have wronged no man, we have corrupted no man, we have defrauded no man.

3 I speak not this to condemn you: for I have said before, that ye are in our hearts to die and live with you.

4 Great is my boldness of speech toward you, great is my glorying of you: I am filled with

comfort, I am exceeding joyful in all our tribulation.

5 For when we were come into Macedonia, our flesh had no rest, but we were troubled on every side: without *were* fightings, within *were* fears.

6 Nevertheless, God that comforteth those that are cast down, comforted us by the coming of Titus:

7 And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more.

8 For though I made you sorry with a letter, I do not repent, though I did repent: for I perceive that the same epistle made you sorry, though *it were* but for a season.

9 Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry || after a godly manner, that ye might receive damage by us in nothing.

10 For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.

11 For behold, this self-same thing that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, *what* clearing of yourselves, yea, *what* indignation, yea, *what* fear, yea, *what* vehement desire, yea, *what* zeal, yea, *what* revenge! In all things ye have approved yourselves to be clear in this matter.

12 Wherefore, though I wrote unto you, *I did it* not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of God might appear unto you.

13 Therefore we were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all.

14 For if I have boasted any thing to him of you, I am not ashamed: but as we spake all things to you in truth, even so our boasting which I made before Titus, is found a truth.

15 And his † inward affection is more abundant toward you, whilst he remembereth the obedience of you all, how with fear and trembling you received him.

16 I rejoice therefore, that I have confidence in you in all things.

CHAP. VIII.

1 *He stirreth them up to a liberal contribution for the poor saints at Jerusalem, by the example of the Macedonians, 7 by commendation of their former forwardness, 9 by the example of Christ, 14 and by the spiritual profit that should redound to themselves thereby: 16 commending to them the integrity and willingness of Titus, and those other brethren, who upon his request, exhortation, and commendation, were purposely come to them for this business.*

MOREOVER, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia;

Anno
Domini
60.

|| Or, according to
God.

† Gr.
bowels.

Anno
Domini
60.

2 How that in a great trial of affliction, the abundance of their joy, and their deep poverty, abounded unto the riches of their liberality.

3 For to *their* power, I bare record, yea, and beyond their power, *they were* willing of themselves;

4 Praying us with much intreaty, that we would receive the gift, and *take upon us* the fellowship of the ministering to the saints.

5 And *this they did*, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God:

6 Inasmuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also.

7 Therefore, as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us; see that ye abound in this grace also.

8 I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love.

9 For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

10 And herein I give *my* advice: for this is expedient for you, who have begun before, not only to do, but also to be *†* forward a year ago.

11 Now therefore perform the doing of it; that as *there was* a readiness to will, so *there may be* a performance also out of that which ye have.

12 For if there be first a willing mind, *it is* accepted according to that a man hath, and not according to that he hath not.

13 For *I mean* not that other men be eased, and you burdened:

14 But by an equality, *that* now at this time your abundance *may be* a supply for their want, and their abundance also may be a supply for your want, that there may be equality;

15 As it is written, ^a He that *had gathered* much, had nothing over; and he that *had gathered* little, had no lack.

16 But thanks *be* to God, which put the same earnest care into the heart of Titus for you.

17 For indeed he accepted the exhortation; but being more forward, of his own accord he went unto you.

18 And we have sent with him the brother, whose praise *is* in the gospel, throughout all the churches:

19 And not *that* only, but who was also chosen of the churches to travel with us with this *||* grace which is administered by us to the glory of the same Lord, and *declaration of* your ready mind.

20 Avoiding this, that no man should blame us in this abundance which is administered by us:

21 Providing for honest things, not only in the sight of the Lord, but also in the sight of men.

22 And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which *||* *I have* in you. Anno Domini 60. Or, he hath.

23 Whether *any do enquire* of Titus, *he is* my partner, and fellow-helper concerning you: or our brethren *be enquired of*, *they are* the messengers of the churches, and the glory of Christ.

24 Wherefore shew ye to them, and before the churches, the proof of your love, and of our boasting on your behalf.

C H A P. IX.

1 *He yieldeth the reason why, though he knew their forwardness, yet he sent Titus and his brethren beforehand: 6 And he proceedeth in stirring them up to a bountiful alms, as being but a kind of sowing of seed, 10 which shall return a great increase to them, 13 and occasion a great sacrifice of thanksgiving unto God.*

FOR as touching the ministering to the saints, it is superfluous for me to write to you.

2 For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many.

3 Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready:

4 Lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confident boasting.

5 Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your *†* bounty, *†* Gr. blessing. *||* whereof ye had notice before, that the same might be ready, as a matter of bounty, and not as of covetousness. *||* Or, which hath been so much spoken of before.

6 But this *I say*, He which soweth sparingly, shall reap also sparingly; and he which soweth bountifully, shall reap also bountifully.

7 Every man according as he purposeth in his heart, *so let him give*; not grudgingly, or of necessity: for ^a God loveth a cheerful giver.

8 And God *is* able to make all grace abound towards you; that ye always having all sufficiency in all things, may abound to every good work: ^b Prov. 22.

9 (As it is written, ^b He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever. ^c Psal. 112:9.

10 Now he that ^c ministereth seed to the sower, both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness.) ^d Isai. 55:10.

11 Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God.

12 For the administration of this service, not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God;

13 (Whiles by the experiment of this ministration.

† Gr.
willing.^a Exod. 16.
18.

† Or, gift.

Anno Domini 60. stration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men)

14 And by their prayer for you, which long after you, for the exceeding grace of God in you.

15 Thanks be unto God for his unspeakable gift.

C H A P. X.

1 Against the false apostles, who disgraced the weakness of his person and bodily presence, he setteth out the spiritual might and authority with which he is armed against all adversary powers: 7 Assuring them that at his coming he will be found as mighty in word, as he is now in writing being absent: 12 and withal taxing them for reaching out themselves beyond their compass, and vaunting themselves into other mens labours.

NOW I Paul myself beseech you, by the meekness and gentleness of Christ, who in presence am base among you, but being absent am bold toward you.

|| Or, in outward appearance.

2 But I beseech you, that I may not be bold when I am present, with that confidence wherewith I think to be bold against some, which I think of us as if we walked according to the flesh.

|| Or, reckon.

3 For though we walk in the flesh, we do not war after the flesh:

|| Or, to God.

4 (For the weapons of our warfare are not carnal, but mighty through God, to the pulling down of strong holds)

|| Or, reasonings.

5 Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;

6 And having in a readiness to revenge all disobedience, when your obedience is fulfilled.

7 Do ye look on things after the outward appearance? if any man trust to himself that he is Christ's, let him of himself think this again, that as he is Christ's, even so are we Christ's.

8 For though I should boast somewhat more of our authority, which the Lord hath given us for edification, and not for your destruction, I should not be ashamed:

9 That I may not seem as if I would terrify you by letters.

10 For his letters (say they) are weighty and powerful, but his bodily presence is weak, and his speech contemptible.

11 Let such an one think this, that such as we are in word by letters when we are absent, such will we be also in deed when we are present.

12 For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves amongst themselves, are not wise.

|| Or, understand it not.

|| Or, line.

13 But we will not boast of things without our measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you.

14 For we stretch not ourselves beyond our measure, as though we reach not unto you; for we are come as far as to you also in preaching the gospel of Christ: Anno Domini 60.

15 Not boasting of things without our measure, that is, of other mens labours; but having hope, when your faith is increased, that we shall be enlarged by you, according to our rule abundantly, || Or, magnified in you.

16 To preach the gospel in the regions beyond you, and not to boast in another man's line of things made ready to our hand. || Or, rule.

17 But he that glorieth, let him glory in the Lord. Jer. 9. 21. 1 Cor. 1. 31.

18 For not he that commendeth himself is approved, but whom the Lord commendeth.

C H A P. XI.

1 Out of his jealousy over the Corinthians, who seemed to make more account of the false apostles than of him, he entereth into a forced commendation of himself, 5 of his equality with the chief apostles, 7 of his preaching the gospel to them freely, and without any their charge: 13 shewing that he was not inferior to these deceitful workers in any legal prerogative; 23 and in the service of Christ, and in all kind of sufferings for his ministry, far superior.

WOULD to God ye could bear with me a little in my folly; and indeed bear with me.

|| Or, you do bear with me.

2 For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ.

3 But I fear lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.

4 For if he that cometh preacheth another Jesus whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him.

5 For I suppose I was not a whit behind the very chiefest apostles.

6 But though I be rude in speech, yet not in knowledge; but we have been thoroughly made manifest among you in all things.

7 Have I committed an offence in abasing myself that you might be exalted, because I have preached to you the gospel of God freely?

8 I robbed other churches, taking wages of them, to do you service.

9 And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me, the brethren which came from Macedonia supplied: and in all things I have kept myself from being burdensome unto you, and so will I keep myself. Chap. 12.

10 As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia. || Or, this boasting shall not be stopped in me.

11 Wherefore? because I love you not? God knoweth.

12 But

Anno
Domini
60.

12 But what I do, that I will do, that I may cut off occasion from them which desire occasion, that wherein they glory, they may be found even as we.

13 For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ.

14 And no marvel : for Satan himself is transformed into an angel of light.

15 Therefore it is no great thing, if his ministers also be transformed as the ministers of righteousness : whose end shall be according to their works.

|| Or, suffer.

16 I say again, Let no man think me a fool : if otherwise, yet as a fool || receive me, that I may boast myself a little.

17 That which I speak, I speak it not after the Lord, but as it were foolishly in this confidence of boasting.

18 Seeing that many glory after the flesh, I will glory also.

19 For ye suffer fools gladly, seeing ye yourselves are wise.

20 For ye suffer if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face.

21 I speak as concerning reproach, as though we had been weak. Howbeit, wheresoever any is bold (I speak foolishly) I am bold also.

Phil. 3. 5.

22 Are they Hebrews ? ^b so am I. Are they Israelites ? so am I. Are they the seed of Abraham ? so am I.

23 Are they ministers of Christ ? (I speak as a fool) I am more ; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft.

Deut. 25.

24 Of the Jews five times received I ^c forty stripes save one.

3.

Acts 16.

25 Thrice was I ^d beaten with rods, ^e once was I stoned, thrice I ^f suffered shipwreck, a night and a day I have been in the deep ;

22.

Acts 14.

26 In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren ;

19.

Acts 27.

41.

27 In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.

28 Besides those things that are without, that which cometh upon me daily, the care of all the churches.

29 Who is weak, and I am not weak ? who is offended, and I burn not ?

30 If I must needs glory, I will glory of the things which concern mine infirmities.

31 The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

Acts 9.

32 ^g In Damascus the governor under Aretas the king, kept the city of the Damascenes with a garrison, desirous to apprehend me :

24.

33 And through a window in a basket was I let down by the wall, and escaped his hands.

C H A P. XII.

1 For commending of his apostleship, though he might glory of his wonderful revelations, 9 yet he rather chooseth to glory of his infirmities, 11 blaming them for forcing him to this vain boasting. 14 He promiseth to come to them again ; but yet altogether in the affection of a father, 20 although he seareth he shall to his grief find many offenders, and public disorders there.

I T is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord.

Anno
Domini
60.

2 I knew a man in Christ above fourteen years ago (whether in the body, I cannot tell ; or whether out of the body, I cannot tell : God knoweth) such an one caught up to the third heaven.

3 And I knew such a man (whether in the body, or out of the body, I cannot tell : God knoweth)

4 How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.

|| Or, possible.

5 Of such an one will I glory : yet of myself I will not glory, but in mine infirmities.

6 For though I would desire to glory, I shall not be a fool ; for I will say the truth : but now I forbear, lest any man should think of me above that which he seeth me to be, or that he heareth of me.

7 And lest I should be exalted above measure through the abundance of the revelations, there was given to me ^a a thorn in the flesh, the messenger of Satan, to buffet me, lest I should be exalted above measure.

See Ezek. 28. 24.

8 For this thing I besought the Lord thrice, that it might depart from me.

9 And he said unto me, My grace is sufficient for thee : for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

10 Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake : for when I am weak, then am I strong.

11 I am become a fool in glorying ; ye have compelled me : for I ought to have been commended of you : for in nothing am I behind the very chiefest apostles, though I be nothing.

12 Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.

13 For what is it wherein ye were inferior to other churches, except it be that ^b I myself was not burdensome to you ? forgive me this wrong.

Chap. 12.

14 Behold, the third time I am ready to come to you ; and I will not be burdensome to you : for I seek not yours, but you. For the children ought not to lay up for the parents, but the parents for the children.

15 And I will very gladly spend and be spent for ^c you ; though the more abundantly I love you, the less I be loved.

Gr. your souls.

Anno
Domini
60.

16 But be it so, I did not burden you: nevertheless, being crafty, I caught you with guile.

17 Did I make a gain of you by any of them whom I sent unto you?

18 I desired Titus, and with him I sent a brother. Did Titus make a gain of you? walked we not in the same spirit? walked we not in the same steps?

19 Again, think ye that we excuse ourselves unto you? we speak before God in Christ: but we do all things, dearly beloved, for your edifying.

20 For I fear lest when I come I shall not find you such as I would, and that I shall be found unto you such as ye would not: lest there be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults:

21 And lest when I come again, my God will humble me among you, and that I shall bewail many which have sinned already, and have not repented of the uncleanness, and fornication, and lasciviousness, which they have committed.

CHAP. XIII.

1 He threateneth severity, and the power of his apostleship against obstinate sinners: 5 and advising them to a trial of their faith, 7 and to reformation of their sins before his coming, 11 he concludeth his epistle with a general exhortation and a prayer.

THIS is the third time I am coming to you: ^{Deut. 19.} In the mouth of two or three witnesses shall every word be established.

2 I told you before, and foretel you as if I were present the second time; and being absent, now I write to them which heretofore have sinned, and to all other, that if I come again, I will not spare:

3 Since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you.

4 For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak: in him, but we shall live with him by the power of God toward you.

5 Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?

6 But I trust that ye shall know that we are not reprobates.

7 Now I pray to God that ye do no evil: not that we should appear approved, but that ye should do that which is honest, though we be as reprobates.

8 For we can do nothing against the truth, but for the truth.

9 For we are glad when we are weak, and ye are strong: and this also we wish, even your perfection.

10 Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction.

11 Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.

12 Greet one another with an holy kiss.

^{b Rom, 16,}
16.

13 All the saints salute you.

14 The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

¶ The second epistle to the Corinthians, was written from Philippi, a city of Macedonia, by Titus and Lucas.

¶ The Epistle of PAUL the Apostle, to the GALATIANS.

CHAP. I.

6 He wondereth that they have so soon left him and the gospel; 8 and accurseth those that preach any other gospel than he did. 11 He learned the gospel not of men, but of God: 13 and sheweth what he was before his calling, 17 and what he did presently after it.

PAUL an apostle (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead)

2 And all the brethren which are with me, unto the churches of Galatia:

3 Grace be to you, and peace from God the Father, and from our Lord Jesus Christ,

4 Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father:

5 To whom be glory for ever and ever. Amen.

6 I marvel, that ye are so soon removed from

him that called you into the grace of Christ, unto another gospel:

7 Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.

8 But though we, or an angel from heaven, preach any other gospel unto you, than that which we have preached unto you, let him be accursed.

9 As we said before, so say I now again, If any man preach any other gospel unto you, than that ye have received, let him be accursed.

10 For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.

11 But I certify you, brethren, that the gospel which was preached of me, is not after man.

12 For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.

13 For

Anno Domini 58. ^a Acts 9. 1. 13 For ye have heard of my conversation in time past, in the Jews religion, *how* that ^a beyond measure I persecuted the church of God, and wasted it;

† Gr. equals in years. 14 And profited in the Jews religion above many my † equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

A. D. 35. 15 But when it pleased God, who separated me from my mother's womb, and called me by his grace,

^b Ephes. 3. 8. 16 To reveal his Son in me, that ^b I might preach him among the heathen; immediately I conferred not with flesh and blood:

17 Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus.

A. D. 38. 18 Then after three years I || went up to Jerusalem to see Peter, and abode with him fifteen days.

|| Or, returned. 19 But other of the apostles saw I none, save James the Lord's brother.

20 Now the things which I write unto you, behold, before God, I lie not.

21 Afterwards I came into the regions of Syria and Cilicia;

22 And was unknown by face unto the churches of Judea, which were in Christ:

23 But they had heard only, That he which persecuted us in times past, now preacheth the faith which once he destroyed.

24. And they glorified God in me.

C H A P. II.

1 He sheweth when he went up again to Jerusalem, and for what purpose: 3. and that Titus was not circumcised: 11 and that he resisted Peter, and told him the reason, 14 why he and others, being Jews, do believe in Christ to be justified by faith, and not by works: 20 and that they live not in sin, who are so justified.

A. D. 52. T H E N fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also.

2 And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but || privately to them which were of reputation, lest by any means I should run, or had run in vain.

3 But neither Titus, who was with me, being a Greek, was compelled to be circumcised:

4 And that because of false brethren unawares brought in, who came in privily to spy out our liberty, which we have in Christ Jesus, that they might bring us into bondage:

5 To whom we gave place by subjection, no not for an hour; that the truth of the gospel might continue with you.

6 But of those, who seemed to be somewhat; (whatsoever they were, it maketh no matter to me: ^a God accepteth no man's person) for they who seemed to be somewhat, in conference added nothing to me.

7 But contrariwise, when they saw that the gospel of the uncircumcision was committed

unto me, as the gospel of the circumcision was unto Peter;

8 (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me towards the Gentiles.)

9 And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision.

10 Only they would that we should remember the poor; the same which I also was forward to do.

11 But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.

12 For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew, and separated himself, fearing them which were of the circumcision.

13 And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.

14 But when I saw that they walked not uprightly, according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?

15 We who are Jews by nature, and not sinners of the Gentiles,

16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ; even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for ^b by the works of the law shall no flesh be justified.

17 But if while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid.

18 For if I build again the things which I destroyed, I make myself a transgressor.

19 For I through the law am dead to the law, that I might live unto God.

20 I am crucified with Christ: Nevertheless, I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me.

21 I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.

C H A P. III.

1 He asketh what moved them to leave the faith, and hang upon the law. 6 They that believe are justified, 9 and blessed with Abraham. 10 And this he sheweth by many reasons.

O Foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

2 This

Anno Domini 58.

^b Rom. 3. 20.

^a Rom. 2. 21.

Anno Domini 58. 2 This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?

3 Are ye so foolish, having begun in the Spirit, are ye now made perfect by the flesh?

4 Have ye suffered || so many things in vain? if it be yet in vain.

5 He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?

^a Gen. 15. 6. Even as ^a Abraham believed God, and it was || accounted to him for righteousness.

7 Know ye therefore, that they which are of faith, the same are the children of Abraham.

8 And the scripture foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, ^b In thee shall all nations be blessed.

9 So then they which be of faith are blessed with faithful Abraham.

10 For as many as are of the works of the law, are under the curse: for it is written, ^c Cursed is every one that continueth not in all things which are written in the book of the law to do them.

11 But that no man is justified by the law in the sight of God, it is evident: for, ^d The just shall live by faith.

12 And the law is not of faith: but, ^e The man that doeth them shall live in them.

13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, ^f Cursed is every one that hangeth on a tree:

14 That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

15 Brethren, I speak after the manner of men; Though it be but a man's || covenant, yet if it be confirmed, no man disannulleth, or addeth thereto.

16 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

17 And this I say, that the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

18 For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise.

19 Wherefore then serveth the law? It was added because of transgressions, till the seed should come, to whom the promise was made; and it was ordained by angels in the hand of a mediator.

20 Now a mediator is not a mediator of one; but God is one.

21 Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.

22 But the scripture hath concluded ^g all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

23 But before faith came, we were kept under ^h the law, shut up unto the faith which should afterwards be revealed.

24 Wherefore the law was our school-master to bring us unto Christ, that we might be justified by faith.

25 But after that faith is come, we are no longer under a school-master.

26 For ye are all the children of God by faith in Christ Jesus.

27 For ⁱ as many of you as have been baptized into Christ, have put on Christ.

28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

29 And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

CHAP. IV.

1 We were under the law till Christ came, as the heir is under his guardian till he be of age. 5 But Christ freed us from the law: 7 therefore we are servants no longer to it. 14 He remembereth their good will to him, and his to them; 22 and sheweth that we are the sons of Abraham by the free-woman.

NOW I say, that the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;

2 But is under tutors and governors until the time appointed of the father.

3 Even so we, when we were children, were in bondage under the || elements of the world: || Or, rudiments.

4 But when the fulness of the time was come, God sent forth his Son made of a woman, made under the law,

5 To redeem them that were under the law, that we might receive the adoption of sons.

6 And because ye are sons, God hath sent forth ^a the Spirit of his Son into your hearts, crying, Abba, Father. ^a Rom. 8. 15.

7 Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

8 Howbeit, then when ye knew not God, ye did service unto them which by nature are no gods.

9 But now, after that ye have known God, or rather are known of God, how turn ye || again to the weak and beggarly || elements, whereunto ye desire again to be in bondage? || Or, back. || Or, rudiments.

10 Ye observe days, and months, and times, and years.

11 I am afraid of you, lest I have bestowed upon you labour in vain.

12 Brethren, I beseech you, be as I am; for I am as ye are: ye have not injured me at all.

13 Ye know how through infirmity of the flesh I preached the gospel unto you at the first.

14 And my temptation which was in my flesh, ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus.

15 || Where

Anno
Domini
58.
|| Or, *What
was then.*

15 || Where is then the blessedness ye spake of? for I bear you record, that if *it had been* possible, ye would have plucked out your own eyes, and have given them to me.

16 Am I therefore become your enemy because I tell you the truth?

|| Or, *us.*
17 They zealously affect you, *but* not well; yea, they would exclude || you, that ye might affect them.

18 But *it is* good to be zealously affected always in a good thing, and not only when I am present with you.

19 My little children, of whom I travail in birth again, until Christ be formed in you,

|| Or, *I am
perplexed
for you.*
20 I desire to be present with you now, and to change my voice; for || I stand in doubt of you.

21 Tell me, ye that desire to be under the law, do ye not hear the law?

22 For it is written, that Abraham had two sons; the one by a bond-maid, the other by a free-woman.

23 But he *who was* of the bond-woman, was born after the flesh; but he of the free-woman was by promise.

|| Or, *testa-
ments.*
24 Which things are an allegory: for these are the two || covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar.

25 For this Agar is mount Sinai in Arabia, and || answereth to Jerusalem which now is, and is in bondage with her children.

|| Or, *is in
the same
rank with.*
26 But Jerusalem which is above is free, which is the mother of us all.

27 For it is written, ^b Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband.

^c Rom. 9.
8.
28 Now we, brethren, as Isaac was, are ^c the children of promise.

29 But as then he that was born after the flesh persecuted him *that was born* after the Spirit, even so *it is* now.

30 Nevertheless, what faith the scripture? ^d Cast out the bond-woman and her son: for the son of the bond-woman shall not be heir with the son of the free-woman.

^d Gen. 21.
10.
31 So then, brethren, we are not children of the bond-woman, but of the free.

CHAP. V.

¹ He moveth them to stand in their liberty, ³ and not to observe circumcision; ¹³ but rather love, which is the sum of the law: ¹⁹ He reckoneth up the works of the flesh, ²² and the fruits of the Spirit; ²⁵ and exhorteth to walk in the Spirit.

STAND fast therefore in the liberty where-with Christ hath made us free, and be not entangled again with the yoke of bondage.

^a Acts 15.
1.
2 Behold, I Paul say unto you, that ^a if ye be circumcised, Christ shall profit you nothing.

3 For I testify again to every man that is circumcised, that he is a debtor to do the whole law.

4 Christ is become of no effect unto you, who-

soever of you are justified by the law; ye are fallen from grace.

5 For we through the Spirit wait for the hope of righteousness by faith.

6 For in Jesus Christ, neither circumcision availeth any thing, nor uncircumcision, but faith which worketh by love.

7 Ye did run well, || who did hinder you that ye should not obey the truth?

8 This persuasion cometh not of him that calleth you.

9 ^b A little leaven leaveneth the whole lump.

10 I have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you, shall bear *his* judgement, whosoever he be.

11 And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased.

12 I would they were even cut off which trouble you.

13 For, brethren, ye have been called unto liberty; only *use* not liberty for an occasion to the flesh, but by love serve one another.

14 For all the law is fulfilled in one word, *even* in this; ^c Thou shalt love thy neighbour as thyself.

15 But if ye bite and devour one another, take heed that ye be not consumed one of another.

16 *This* I say then, Walk in the Spirit, and || ye shall not fulfil the lust of the flesh.

17 For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would.

18 But if ye be led by the Spirit, ye are not under the law.

19 Now the works of the flesh are manifest, which are *these*, Adultery, fornication, uncleanness, lasciviousness,

20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you *before*, as I have also told *you* in time past, that they which do such things, shall not inherit the kingdom of God.

22 But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith,

23 Meekness, temperance: against such there is no law.

24 And they that are Christ's have crucified the flesh, with the || affections and lusts.

25 If we live in the Spirit, let us also walk in the Spirit.

26 Let us not be desirous of vain-glory, provoking one another, envying one another.

CHAP. VI.

¹ He moveth them to deal mildly with a brother that hath slipped, ² and to bear one another's burden, ⁶ to be liberal to their teachers, ⁹ and not weary of well-doing: ¹² He sheweth what they intend that preach circumcision: ¹⁴ He glorieth in nothing, *save in the cross of Christ.*

Brethren,

Anno
Domini
58.

|| Or, *who
did drive
you back?*

^b 1 Cor. 5.
6.

^c Lev. 19.

18.

Matth. 22.

39.

Rom. 13.

9.

|| Or, *fulfil
not.*

|| Or,
passions.

Anno
Domini
58.
|| Or,
although.

Brethren, || if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.

2 Bear ye one another's burdens, and so fulfil the law of Christ.

3 For if a man think himself to be something, when he is nothing, he deceiveth himself.

4 But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.

5 For every man shall bear his own burden.

6 Let him that is taught in the word communicate unto him that teacheth in all good things.

7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

8 For he that soweth to his flesh, shall of the flesh reap corruption: but he that soweth to the Spirit, shall of the Spirit reap life everlasting.

9 And let us not be weary in well-doing: for in due season we shall reap, if we faint not.

10 As we have therefore opportunity let us

do good unto all men, especially unto them who are of the household of faith.

11 Ye see how large a letter I have written unto you with mine own hand.

12 As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ.

13 For neither they themselves who are circumcised keep the law; but desire to have you circumcised that they may glory in your flesh.

14 But God forbid that I should glory, save in the cross of our Lord Jesus Christ, || by whom the world is crucified unto me, and I unto the world.

15 For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.

16 And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.

17 From henceforth let no man trouble me; for I bear in my body the marks of the Lord Jesus.

18 Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.

¶ Unto the Galatians, written from Rome.

Anno
Domini
58.

|| Or,
suberely.

¶ The Epistle of PAUL the Apostle, to the EPHESIANS.

CHAP. I.

1 After the salutation, 3 and thanksgiving for the Ephesians, 4 he treateth of our election, 6 and adoption by grace, 11 which is the true and proper fountain of man's salvation: 13 And because the height of this mystery cannot easily be attained unto, 16 he prayeth that they may come 18 to the full knowledge, and 20 possession thereof in Christ.

Anno
Domini
64.

PAUL an apostle of Jesus Christ, by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus:

2 Grace be to you, and peace from God our Father, and from the Lord Jesus Christ.

3 Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:

4 According as he hath chosen us in him before the foundation of the world, that we should be holy, and without blame before him in love:

5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

6 To the praise of the glory of his grace, wherein he hath made us accepted in the Beloved:

7 In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;

8 Wherein he hath abounded toward us in all wisdom and prudence,

9 Having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself:

10 That in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him:

11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

12 That we should be to the praise of his glory, who first trusted in Christ.

13 In whom ye also trusted after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,

14 Which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory.

15 Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints,

16 Cease not to give thanks for you, making mention of you in my prayers;

17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the Spirit of wisdom and revelation, || in the knowledge of him:

18 The eyes of your understanding being enlightened: that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,

† Gr. the
heavens.

|| Or,
hoped.

|| Or, for
the acknow-
ledgment.

Anno Domini 64. 19 And what is the exceeding greatness of his power to us-ward who believe, according to the working [†] of his mighty power;

[†] Gr. of the might of his power. 20 Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places,

21 Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:

[¶] Psal. 8. 6. 22 And [¶] hath put all things under his feet, and gave him to be the head over all things to the church,

23 Which is his body, the fulness of him that filleth all in all.

CHAP. II.

1 By comparing what we were by 3 nature, with what we are 5 by grace, 10 he declareth, that we are made for good works; and 13 being brought near by Christ, should not live as 11 Gentiles, and 12 foreigners in time past, but as 19 citizens with the saints, and the family of God.

[¶] Col. 1. 13. AND [¶] you hath he quickened who were dead in trespasses and sins.

2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:

3 Among whom also we all had our conversation in times past, in the lusts of our flesh, fulfilling [†] the desires of the flesh, and of the mind; and were by nature the children of wrath, even as others.

4 But God, who is rich in mercy, for his great love wherewith he loved us,

5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved)

6 And hath raised us up together, and made us sit together in heavenly places in Christ Jesus.

7 That in the ages to come he might shew the exceeding riches of his grace, in his kindness towards us, through Christ Jesus.

8 For by grace are ye saved, through faith; and that not of yourselves: it is the gift of God:

9 Not of works, lest any man should boast.

10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before [¶] ordained that we should walk in them.

11 Wherefore remember that ye being in time passed Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands;

12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:

13 But now in Christ Jesus, ye, who sometimes were far off, are made nigh by the blood of Christ.

14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us;

Anno Domini 64. 15 (Having abolished in his flesh the enmity, even the law of commandments, contained in ordinances, for to make in himself, of twain, one new man, so making peace;

16 And that he might reconcile both unto God in one body by the cross, having slain the enmity [¶] thereby:)

17 And came and preached peace to you which were afar off, and to them that were nigh.

18 For [¶] through him we both have access by [¶] Rom. 8. one Spirit unto the Father.

19 Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God;

20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone;

21 In whom all the building fitly framed together, groweth unto an holy temple in the Lord:

22 In whom ye also are builded together, for an habitation of God through the Spirit.

CHAP. III.

5 The hidden mystery, 6 that the Gentiles should be saved, 3 was made known to Paul by revelation: 8 and to him was that grace given, that 9 he should preach it. 13 He desireth them not to faint for his tribulation, 14 and prayeth 19 that they may perceive the great love of Christ toward them.

FOR this cause, I Paul, the prisoner of Jesus Christ for your Gentiles;

2 If ye have heard of the dispensation of the grace of God which is given me to you-ward:

3 How that by revelation he made known unto me the mystery, (as I wrote [¶] afore in few words, [¶] Or, a little before.

4 Whereby when ye read ye may understand my knowledge in the mystery of Christ)

5 Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;

6 That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the Gospel:

7 Whereof I was made a minister, according to the gift of the grace of God given unto me, by the effectual working of his power.

8 Unto me, who am less than the least of all saints, is this grace given, that [¶] I should preach [¶] Gal. 1. 16 among the Gentiles the unsearchable riches of Christ;

9 And to make all men see, what is the fellowship of the mystery, which from the beginning of the world, hath been hid in God, who created all things by Jesus Christ:

10 To the intent that now unto the principalities and powers in heavenly places might be known, by the church, the manifold wisdom of God,

11 According to the eternal purpose which he purposed in Christ Jesus our Lord:

12 In whom we have boldness and access with confidence by the faith of him.

L

13 Where-

Anno Domini 64. 13 Wherefore I desire that ye faint not at my tribulations for you, which is your glory.

14 For this cause I bow my knees unto the Father of our Lord Jesus Christ,

15 Of whom the whole family in heaven and earth is named,

16 That he would grant you according to the riches of his glory, to be strengthened with might, by his Spirit in the inner man;

17 That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,

18 May be able to comprehend with all saints, what is the breadth, and length, and depth, and height;

19 And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

20 Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,

21 Unto him be glory in the church by Christ Jesus, throughout all ages, world without end. Amen.

CHAP. IV.

1 He exhorteth to unity; 7 and declareth that God therefore giveth divers 11 gifts unto men, that his church might be 13 edified, and 16 grown up in Christ. 18 He calleth them from the impurity of the Gentiles, 24 to put on the new man, 25 to cast off lying, and 29 corrupt communication.

I Therefore the prisoner || of the Lord, beseech you that ye ^a walk worthy of the vocation wherewith ye are called,

2 With all lowliness and meekness, with long-suffering, forbearing one another in love;

3 Endeavouring to keep the unity of the Spirit in the bond of peace.

4 There is one body, and one Spirit, even as ye are called in one hope of your calling;

5 One Lord, one faith, one baptism,

6 ^b One God and Father of all, who is above all, and through all, and in you all.

7 But unto every one of us is given grace according to the measure of the gift of Christ.

8 Wherefore he saith, ^c When he ascended up on high, he led || captivity captive, and gave gifts unto men.

9 Now that he ascended, what is it but that he also descended first into the lower parts of the earth?

10 He that descended, is the same also that ascended up far above all heavens, that he might || fill all things.

11 ^d And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

13 Till we all come || in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the || stature of the fulness of Christ:

14 That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;

15 But ^e || speaking the truth in love, may grow up into him in all things, which is the head, even Christ:

16 ^f From whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love.

17 This I say therefore and testify in the Lord, that ye henceforth walk not as other Gentiles walk in the vanity of their mind,

18 Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the ^g || blindness of their heart:

19 Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness.

20 But ye have not so learned Christ;

21 If so be that ye have heard him, and have been taught by him, as the truth is in Jesus:

22 That ye ^h put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts;

23 And ⁱ be renewed in the spirit of your mind;

24 And that ye put on the new man, which after God is created in righteousness and || true holiness.

25 Wherefore putting away lying, ^k speak every man truth with his neighbour: for we are members one of another.

26 ^l Be ye angry, and sin not: let not the sun go down upon your wrath:

27 ^m Neither give place to the devil.

28 Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have || to give to him that needeth.

29 Let no corrupt communication proceed out of your mouth, but that which is good || to the use of edifying, that it may minister grace unto the hearers.

30 And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.

31 Let all bitterness, and wrath, and anger, and clamour, and evil-speaking be put away from you, with all malice.

32 And ⁿ be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.

CHAP. V.

2 After general exhortations to love, 3 to flee fornication, 4 and all uncleanness, 7 not to converse with the wicked, 15 to walk warily, and to be 18 filled with the Spirit, 22 he descendeth to the particular duties, how wives ought to obey their husbands, 25 and husbands ought to love their wives, 32 even as Christ doth his church.

Anno Domini 64.

^e Zech. 8. 16.

^f Or, being sincere. ^g Col. 2. 19.

^h Rom. 1.

21. ⁱ Or, hardness.

^j Rom. 12. 2.

^k Or, holiness of truth.

^l Zech. 8. 16.

^m Psal. 4. 4.

ⁿ James 4. 7.

^o Or, to distribute.

^p Or, to edify profitably.

^q 2 Cor. 2.

10. Col. 3. 12.

13.

Anno
Domini
64.a John 13.
34. & 15.
12.b Col. 3. 5.
1 Thess. 4.
3, &c.|| Or,
unbelief.|| Or, dif-
covered.c Isai. 60.
1.

d Col. 4. 5.

e Col. 3. 18.

Tit. 2. 5.

1 Pet. 3. 1.

f 1 Cor. 11.
3.g Col. 3.
19.

BE ye therefore followers of God, as dear children;

2 And ^a walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet-smelling favour.

3 But ^b fornication, and all uncleanness, or covetousness, let it not be once named amongst you, as becometh saints;

4 Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks.

5 For this ye know, that no whoremonger, nor unclean person, nor covetous man who is an idolater, hath any inheritance in the kingdom of Christ and of God.

6 Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of || disobedience.

7 Be not ye therefore partakers with them.

8 For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light;

9 (For the fruit of the Spirit *is* in all goodness, and righteousness, and truth)

10 Proving what is acceptable unto the Lord.

11 And have no fellowship with the unfruitful works of darkness, but rather reprove them.

12 For it is a shame even to speak of those things which are done of them in secret.

13 But all things that are || reprov'd, are made manifest by the light: for whatsoever doth make manifest is light.

14 Wherefore he saith, ^c Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

15 ^d See then that ye walk circumspectly, not as fools, but as wise,

16 Redeeming the time, because the days are evil.

17 Wherefore be ye not unwise, but understanding what the will of the Lord *is*.

18 And be not drunk with wine, wherein is excess; but be filled with the Spirit;

19 Speaking to yourselves in psalms, and hymns, and spiritual songs, singing and making melody in your heart to the Lord,

20 Giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ;

21 Submitting yourselves one to another in the fear of God.

22 ^e Wives, submit yourselves unto your own husbands, as unto the Lord.

23 For ^f the husband is the head of the wife, even as Christ is the head of the church: and he is the Saviour of the body.

24 Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing.

25 ^g Husbands, love your wives, even as Christ also loved the church, and gave himself for it;

26 That he might sanctify and cleanse it with the washing of water, by the word,

27 That he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish.

28 So ought men to love their wives, as their own bodies. He that loveth his wife, loveth himself.

29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:

30 For we are members of his body, of his flesh, and of his bones.

31 ^h For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they ⁱ two shall be one flesh.

32 This is a great mystery: but I speak concerning Christ and the church.

33 Nevertheless, let every one of you in particular, so love his wife even as himself; and the wife see that she reverence *her* husband.

C H A P. VI.

1 *The duty of children toward their parents, 5 of servants toward their masters. 10 Our life is a warfare, 12 not only against flesh and blood, but also spiritual enemies. 13 The complete armour of a Christian, 18 and how it ought to be used. 21 Tychicus is commended.*

Children, obey your parents in the Lord: ^a for this is right.

2 ^b Honour thy father and mother (which is the first commandment with promise)

3 That it may be well with thee, and thou mayest live long on the earth.

4 And, ^c ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

5 ^d Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ;

6 Not with eye-service, as men-pleasers, but as the servants of Christ, doing the will of God from the heart;

7 With good will doing service, as to the Lord, and not to men:

8 Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether *he be* bond or free.

9 And, ye masters, do the same things unto them, || forbearing threatening: knowing that || your Master also is in heaven; ^e neither is there respect of persons with him.

10 Finally, my brethren, be strong in the Lord, and in the power of his might.

11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against || spiritual wickedness in || high places.

13 Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and || having done all, to stand.

14 Stand therefore, having your loins girt about

Anno
Domini
64.

h Gen. 2.

24.

Matth. 19.

5.

Mark 10.

7.

1 Cor. 6.

16.

a Col. 3.

20.

Exod. 20.

12.

Deut. 5. 16.

Ecclus 3. 8.

Matth. 15.

4.

Mark 7. 10.

c Col. 3. 21.

d Col. 3. 22.

Tit. 2. 9.

1 Pet. 2. 13.

|| Or, moder-

ating.

|| Some

read, both

your and

their Ma-

ster.

e Wisd. 6. 7.

Ecclus 35.

12.

Rom. 2. 11.

|| Or, wick-

ed spirits.

|| Or, bea-

venly.

|| Or, hav-

ing over-

Anno about with truth, and having on the breast-plate
Domini of righteousness;

64. 15 And your feet shod with the preparation of the gospel of peace;

16 Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God :

18 Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance, and supplication for all saints ;

19 And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel :

Col. 4. 3.
Theff. 3.
1.

20 For which I am an ambassador || in bonds: that || therein I may speak boldly, as I ought to speak.

Anno Domini 64.

21 But that ye also may know my affairs, and how I do, Tychicus a beloved brother, and faithful minister in the Lord, shall make known to you all things :

Or, in a chain.
Or, thereof.

22 Whom I have sent unto you for the same purpose, that ye might know our affairs, and that he might comfort your hearts.

23 Peace be to the brethren, and love with faith from God the Father and the Lord Jesus Christ.

24 Grace be with all them that love our Lord Jesus Christ || in sincerity. Amen.

¶ Written from Rome unto the Ephesians, by Tychicus.

Or, with incorruption.

¶ The Epistle of PAUL the Apostle, to the PHILIPPIANS.

CHAP. I.

3 He testifieth his thankfulness to God, and his love toward them, for the fruits of their faith, and fellowship in his sufferings, 9 daily praying to him for their increase in grace : 12 He sheweth what good the faith of Christ had received by his troubles at Rome, 21 and how ready he is to glorify Christ, either by his life or death : 27 exhorting them to unity, 28 and to fortitude in persecution.

Anno Domini 64.

PAUL and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons :

2 Grace be unto you, and peace from God our Father, and from the Lord Jesus Christ.

Or, mention.

3 I thank my God upon every || remembrance of you,

4 (Always in every prayer of mine for you all making request with joy)

5 For your fellowship in the gospel from the first day until now ;

Or, will snish it.

6 Being confident of this very thing, that he which hath begun a good work in you, || will perform it until the day of Jesus Christ :

Or, you have me in your heart.
Or, partakers with me of grace.

7 Even as it is meet for me to think this of you all, because || I have you in my heart, inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are || partakers of my grace.

8 For God is my record, how greatly I long after you all in the bowels of Jesus Christ.

9 And this I pray, that your love may abound yet more and more in knowledge, and in all || judgement ;

Or, sense.
Or, try.
Or, differ.

10 That ye may || approve things that || are excellent ; that ye may be sincere and without offence till the day of Christ ;

11 Being filled with the fruits of righteousness, which are by Jesus Christ unto the glory and praise of God.

12 But I would ye should understand, brethren, that the things which happened unto me,

have fallen out rather unto the furtherance of the gospel ;

13 So that my bonds || in Christ are manifest in all || the palace, and || in all other places ;

Or, for Christ.

14 And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear.

Or, Caesar's court.

15 Some indeed preach Christ even of envy and strife ; and some also of good will.

Or, to all others.

16 The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds :

17 But the other of love, knowing that I am set for the defence of the gospel.

18 What then ? notwithstanding every way, whether in presence or in truth, Christ is preached ; and I therein do rejoice, yea, and will rejoice.

19 For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ,

20 According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also, Christ shall be magnified in my body, whether it be by life or by death.

21 For to me to live is Christ, and to die is gain.

22 But if I live in the flesh, this is the fruit of my labour : yet what I shall choose, I wot not.

23 For I am in a strait betwixt two, having a desire to depart, and to be with Christ ; which is far better :

24 Nevertheless, to abide in the flesh is more needful for you.

25 And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith ;

26 That your rejoicing may be more abundant in Jesus Christ for me, by my coming to you again.

27 Only ^a let your conversation be as it becometh the gospel of Christ : that whether I come to see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with

Ephes. 4.
1.
Col. 1. 10.
1 Thess. 1.
13.

Anno Domini 64. with one mind, striving together for the faith of the gospel;

28 And in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God.

29 For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;

30 Having the same conflict which ye saw in me, and now hear to be in me.

C H A P. II.

1 He exhorteth them to unity, and to all humbleness of mind, by the example of Christ's humility and exaltation: 12 to a careful proceeding in the way of salvation, that they be as lights to the wicked world, 16 and comforts to him their apostle, who is now ready to be offered up to God. 19 He hopeth to send Timothy to them, whom he greatly commendeth, 25 as Epaphroditus also, whom he presently sendeth to them.

If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies,

2 Fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind.

3 Let nothing be done through strife or vain glory; but in lowliness of mind let each esteem other better than themselves.

4 Look not every man on his own things, but every man also on the things of others.

5 Let this mind be in you which was also in Christ Jesus:

6 Who, being in the form of God, thought it not robbery to be equal with God;

7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

9 Wherefore God also hath highly exalted him, and given him a name which is above every name;

10 That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;

11 And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.

13 For it is God which worketh in you both to will and to do of his good pleasure.

14 Do all things without murmurings, and disputings;

15 That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world,

16 Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain.

17 Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all.

18 For the same cause also do ye joy, and rejoice with me.

19 But I trust in the Lord Jesus, to send Timothy shortly unto you, that I also may be of good comfort, when I know your state.

20 For I have no man like-minded, who will naturally care for your state.

21 For all seek their own, not the things which are Jesus Christ's.

22 But ye know the proof of him, that as a son with the father, he hath served with me in the gospel.

23 Him therefore I hope to send presently, so soon as I shall see how it will go with me.

24 But I trust in the Lord that I also myself shall come shortly.

25 Yet I supposed it necessary to send to you Epaphroditus, my brother and companion in labour, and fellow-foldier, but your messenger, and he that ministered to my wants.

26 For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick.

27 For indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow.

28 I sent him therefore the more carefully, that when ye see him again, ye may rejoice, and that I may be the less sorrowful.

29 Receive him therefore in the Lord with all gladness; and hold such in reputation:

30 Because for the work of Christ he was nigh unto death, not regarding his life to supply your lack of service toward me.

C H A P. III.

1 He warneth them to beware of the false teachers of the circumcision, 4 shewing that himself hath greater cause than they, to trust in the righteousness of the law: 7 which notwithstanding he counteth as dung and loss, to gain Christ and his righteousness, 12 therein acknowledging his own imperfection. 15 He exhorteth them to be thus minded, 17 and to imitate him, 18 and to decline the ways of carnal Christians.

Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not grievous, but for you it is safe.

2 Beware of dogs, beware of evil-workers, beware of the concision.

3 For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh:

4 Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more:

5 Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee;

6 Concerning zeal, persecuting the church; touching

Anno Domini 64.

† Or, poured forth.

|| Or, Moreover.

|| Or, so dear unto me.

21 Cor. 10. 24.

|| Or, honour such.

2 Cor. 11. 22.

Acts 23. 6.

Anno
Domini
64.

touching the righteousness which is in the law, blameless.

7 But what things were gain to me, those I counted loss for Christ.

8 Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung that I may win Christ,

9 And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

10 That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;

11 If by any means I might attain unto the resurrection of the dead:

12 Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.

13 Brethren, I count not myself to have apprehended: but *this one thing I do*, forgetting those things which are behind, and reaching forth unto those things which are before,

14 I press toward the mark, for the prize of the high calling of God in Christ Jesus.

15 Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you.

16 Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.

17 Brethren, be followers together of me, and mark them which walk so, as ye have us for an ensample.

18 (For many walk, of whom I have told you often, and now tell you even weeping, *that they are the enemies of the cross of Christ;*

19 Whose end is destruction, whose God is their belly, and whose glory is in their shame; who mind earthly things.)

20 For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

Titus 2. 13. 21 Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

CHAP. IV.

1 From particular admonitions 4 he proceedeth to general exhortations, 10 shewing how he rejoiced at their liberality towards him lying in prison, not so much for the supply of his own wants, as for the grace of God in them: 19 and so he concludeth with prayer and salutations.

Therefore, my brethren, dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved.

2 I beseech Euodias, and I beseech Syntyche, that they be of the same mind in the Lord.

3 And I intreat thee also, true yoke-fellow, help those women which laboured with me in the gospel, with Clement also, and with other my fellow-labourers, whose names are in the book of life.

4 Rejoice in the Lord alway: and again I say, Rejoice.

5 Let your moderation be known unto all men. The Lord is at hand.

6 Be careful for nothing: but in every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God.

7 And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

8 Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

9 Those things which ye have both learned and received, and heard and seen in me, do: and the God of peace shall be with you.

10 But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity.

11 Not that I speak in respect of want: for I have learned in whatsoever state I am, therewith to be content.

12 I know both how to be abased, and I know how to abound: every where, and in all things I am instructed, both to be full and to be hungry, both to abound and to suffer need.

13 I can do all things through Christ which strengtheneth me.

14 Notwithstanding, ye have well done, that ye did communicate with my affliction.

15 Now, ye Philippians, know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me, as concerning giving and receiving, but ye only.

16 For even in Thessalonica ye sent once and again unto my necessity.

17 Not because I desire a gift: but I desire fruit that may abound to your account.

18 But I have all, and abound: I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God.

19 But my God shall supply all your need, according to his riches in glory, by Christ Jesus.

20 Now unto God and our Father be glory for ever and ever. Amen.

21 Salute every saint in Christ Jesus. The brethren which are with me greet you.

22 All the saints salute you, chiefly they that are of Caesar's household.

23 The grace of our Lord Jesus Christ be with you all. Amen.

¶ It was written to the Philippians from Rome, by Epaphroditus.

¶ The

Anno
Domini
64.Rev. 3. 5.
& 20. 12. &
21. 27.Or,
venerable.Or, is re-
vived.Or, I have
received all.

¶ The Epistle of PAUL the Apostle, to the COLOSSIANS.

CHAP. I.

1 After salutation, he thanketh God for their faith, 7 confirmeth the doctrine of Epaphras, 9 prayeth further for their increase in grace, 14 describeth the true Christ; 21 encourageth them to receive Jesus Christ; and commendeth his own ministry.

Anno
Domini
64.

PAUL an apostle of Jesus Christ by the will of God, and Timotheus our brother,

2 To the saints and faithful brethren in Christ, which are at Colosse: Grace be unto you, and peace from God our Father, and the Lord Jesus Christ.

3 We give thanks to God and the Father of our Lord Jesus Christ, praying always for you;

4 Since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints;

5 For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel;

6 Which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth;

7 As ye also learned of Epaphras our dear fellow-servant, who is for you a faithful minister of Christ;

8 Who also declared unto us your love in the Spirit.

9 For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will, in all wisdom and spiritual understanding;

10 That ye might walk worthy of the Lord, unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;

11 Strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness;

12 Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light;

13 Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:

14 In whom we have redemption through his blood, even the forgiveness of sins.

15 Who is the image of the invisible God, the first-born of every creature:

16 For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him:

17 And he is before all things, and by him all things consist.

18 And he is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence.

19 For it pleased the Father, that in him should all fulness dwell:

20 And (having made peace through the blood of his cross) by him to reconcile all things unto himself, by him, I say, whether they be things in earth, or things in heaven.

21 And you, that were sometime alienated, and enemies in your mind by wicked works, yet now hath he reconciled

22 In the body of his flesh, through death, to present you holy and unblameable, and unreprouvable in his sight:

23 If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister.

24 Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh, for his body's sake, which is the church:

25 Whereof I am made a minister according to the dispensation of God, which is given to me for you, to fulfil the word of God;

26 Even the mystery which hath been hid from ages, and from generations, but now is made manifest to his saints:

27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

28 Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus:

29 Whereunto I also labour, striving according to his working, which worketh in me mightily.

CHAP. II.

1 He still exhorteth them to be constant in Christ, 8 to beware of philosophy, and vain traditions, 18 worshipping of angels, 20 and legal ceremonies, which are ended in Christ.

FOR I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh;

2 That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ;

3 In whom are hid all the treasures of wisdom and knowledge.

4 And this I say, lest any man should beguile you with enticing words.

Anno
Domini
64.

1 Cor. 15.

20, 23.

Rev. 1. 5.

Or, among all.

Or, making peace.

Or,

by your mind in wicked works.

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† Gr. the Son of his love.

^a Hebr. 1.

³.

^b John 1.

³.

^c John 1.

³.

^d John 1.

³.

^e John 1.

³.

^f Cor. 8. 6.

Or, fear or, care.

Or, Wherein.

Anno
Domini
64.

5 For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the stedfastness of your faith in Christ.

6 As ye have therefore received Christ Jesus the Lord, so walk ye in him:

7 Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.

8 Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.

9 For in him dwelleth all the fulness of the Godhead bodily:

10 And ye are complete in him, which is the head of all principality and power:

11 In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh, by the circumcision of Christ:

12 Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.

13 And you, being dead in your sins, and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses,

14 Blotting out the hand-writing of ordinances, that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;

15 And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

16 Let no man therefore judge you in meat or in drink, or in respect of an holy-day, or of the new-moon, or of the sabbath-days:

17 Which are a shadow of things to come; but the body is of Christ.

18 Let no man beguile you of your reward, in a voluntary humility, and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind;

19 And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.

20 Wherefore, if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances;

21 Touch not; taste not; handle not;

22 Which are all to perish with the using; after the commandments and doctrines of men?

23 Which things have indeed a shew of wisdom in will-worship and humility, and neglecting of the body, not in any honour to the satisfying of the flesh.

CHAP. III.

1 He sheweth where we should seek Christ: 5 He exhorteth to mortification, 10 to put off the old man, and to put on Christ; 12 exhorting to charity, humility, and other several duties.

IF ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

2 Set your affection on things above, not on things on the earth.

3 For ye are dead, and your life is hid with Christ in God.

4 When Christ, who is our life, shall appear, then shall ye also appear with him in glory.

5 Mortify therefore your members which are upon the earth; a fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:

6 For which things sake, the wrath of God cometh on the children of disobedience.

7 In the which ye also walked sometime, when ye lived in them.

8 But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.

9 Lie not one to another, seeing that ye have put off the old man with his deeds;

10 And have put on the new man which is renewed in knowledge, after the image of him that created him.

11 Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all.

12 Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering;

13 Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.

14 And above all these things put on charity, which is the bond of perfectness.

15 And let the peace of God rule in your hearts, to the which also ye are called in one body: and be ye thankful.

16 Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns, and spiritual songs, singing with grace in your hearts to the Lord.

17 And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.

18 Wives, submit yourselves unto your own husbands, as it is fit in the Lord.

19 Husbands, love your wives, and be not bitter against them.

20 Children, obey your parents in all things: for this is well-pleasing unto the Lord.

21 Fathers, provoke not your children to anger, lest they be discouraged.

22 Servants, obey in all things your masters according to the flesh; not with eye-service, as men-pleasers, but in singleness of heart, fearing God:

23 And whatsoever ye do, do it heartily, as to the Lord, and not unto men;

24 Knowing, that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.

25 But

Anno
Domini
64.
Or,
mind.

Ephes. 5.

Gal. 3.

Or,
complaints.

1 Cor. 10.

Ephes. 5.

Tit. 2. 5.

1 Pet. 3. 1.

Ephes. 5.

Ephes. 6.

Tit. 2. 9.

Or,
elements.

Rom. 6.

Ephes. 2.

Or,
in himself.

Or, for
eating and
drinking.

Or,
in part.

Or, judge
against you.

Gr. being
a voluntary
in humility.

Or,
elements.

Or, pur-
suing, or,
not sparing.

Anno
Domini
64.1 Rom. 2.
11.2 Ephes. 6.
9.

b Luke 18.

1 Theff. 5.

17.

c Ephes. 6.

19.

2 Theff. 3.

1.

d Ephes. 5.

25.

25 But he that doeth wrong, shall receive for the wrong which he hath done: and there is no respect of persons.

C H A P. IV.

1 *He exhorteth them to be fervent in prayer, 5 to walk wisely toward them that are not yet come to the true knowledge of Christ. 10 He saluteth them, and wisheth them all prosperity.*

2 **M**asters, give unto your servants that which is just and equal; knowing that ye also have a Master in heaven.

3 **C**ontinue in prayer, and watch in the same with thanksgiving;

4 **W**ithal, praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds:

5 **T**hat I may make it manifest, as I ought to speak.

6 **W**alk in wisdom toward them that are without, redeeming the time.

7 **L**et your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man.

8 **A**ll my state shall Tychicus declare unto you, who is a beloved brother, and a faithful minister, and fellow-servant in the Lord:

9 **W**hom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts;

10 **W**ith Onesimus, a faithful and beloved brother, who is one of you. They shall make known unto you all things which are done here.

10 Aristarchus my fellow-prisoner saluteth you, and Marcus sister's son to Barnabas, (touching whom ye received commandments. If he come unto you, receive him)

11 And Jesus, which is called Justus, who are of the circumcision. These only are my fellow-workers unto the kingdom of God, which have been a comfort unto me.

12 Epaphras, who is one of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect, and complete in all the will of God.

13 **F**or I bear him record, that he hath a great zeal for you, and them that are in Laodicea, and them in Hierapolis.

14 **L**uke the beloved physician, and Demas greet you.

15 Salute the brethren which are in Laodicea, and Nymphas, and the church which is in his house.

16 And when this epistle is read amongst you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the epistle from Laodicea.

17 And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.

18 The salutation by the hand of me Paul. Remember my bonds. Grace be with you. Amen.

¶ Written from Rome to the Colossians by Tychicus and Onesimus.

¶ The First Epistle of P A U L the Apostle, to the THESSALONIANS.

C H A P. I.

1 *The Thessalonians are given to understand both how mindful of them Saint Paul was at all times in thanksgiving, and prayer; 5 and also how well he was persuaded of the truth and sincerity of their faith and conversion to God.*

2 **P**AUL, and Silvanus, and Timotheus, unto the church of the Thessalonians, which is in God the Father, and in the Lord Jesus Christ: Grace be unto you, and peace from God our Father, and the Lord Jesus Christ.

3 **W**e give thanks to God always for you all, making mention of you in our prayers,

4 **R**emembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God, and our Father:

5 **K**nowing, brethren beloved, your election of God.

6 **F**or our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what

manner of men we were among you for your sake.

7 And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost:

8 So that ye were ensamples to all that believe in Macedonia and Achaia.

9 For from you sounded out the word of the Lord, not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad, so that we need not to speak any thing.

10 For they themselves shew of us, what manner of entering in we had unto you, and how ye turned to God from idols, to serve the living and true God,

11 And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come.

C H A P. II.

1 *In what manner the gospel was brought and preached to the Thessalonians, and in what sort also they received it. 18 A reason is rendered.*

Anno
Domini
54.

Philem. 4.

¶ Or, beloved of God, your election.

Anno
Domini
54.

Acts 16.
22.

Or, used
authority.

Acts 20.
34.
1 Cor. 4.
12.
2 Thess. 3.
8.

Ephes. 4.
1.
Phil. 1. 27.
Col. 1. 10.

Or, chased
his own.

rendered both why Saint Paul was so long absent from them, and also why he was so desirous to see them.

FOR yourselves, brethren, know our entrance in unto you, that it was not in vain; 2 But even after that we had suffered before, and were shamefully entreated, as ye know, at 3 Philippi, we were bold in our God, to speak unto you the gospel of God with much contention.

3 For our exhortation was not of deceit, nor of uncleanness, nor in guile:

4 But as we were allowed of God to be put in trust with the gospel, even so we speak, not as pleasing men, but God, which trieth our hearts.

5 For neither at any time used we flattering words, as ye know, nor a cloke of covetousness; God is witness.

6 Nor of men sought we glory, neither of you, nor yet of others, when we might have 7 been burdensome, as the apostles of Christ.

7 But we were gentle among you, even as a nurse cherisheth her children:

8 So, being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us.

9 For ye remember, brethren, our labour and travel: for 10 labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God.

10 Ye are witnesses, and God also, how holily, and justly, and unblameably we behaved ourselves among you that believe:

11 As ye know, how we exhorted and comforted, and charged every one of you, as a father doth his children,

12 That ye would walk worthy of God, who hath called you unto his kingdom and glory.

13 For this cause also thank we God without ceasing, because when ye received the word of God which ye heard of us, ye received it not as the word of men, but (as it is in truth) the word of God, which effectually worketh also in you that believe.

14 For ye, brethren, became followers of the churches of God, which in Judea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they have of the Jews:

15 Who both killed the Lord Jesus, and their own prophets, and have 16 persecuted us; and they please not God, and are contrary to all men:

16 Forbidding us to speak to the Gentiles, that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost.

17 But we, brethren, being taken from you for a short time, in presence, not in heart, endeavoured the more abundantly to see your face with great desire.

18 Wherefore we would have come unto you (even I Paul) once and again; but Satan hindered us.

19 For what is our hope, or joy, or crown of 20 rejoicing? are not even ye in the presence of our Lord Jesus Christ at his coming?

20 For ye are our glory and joy.

CHAP. III.

1 Saint Paul testifieth his great love to the Thessalonians; partly by sending Timothy unto them to strengthen and comfort them; partly by rejoicing in their well-doing; 10 and partly by praying for them, and desiring a safe coming unto them.

Wherefore, when we could no longer forbear, we thought it good to be left at Athens alone,

2 And sent Timotheus our brother and minister of God, and our fellow-labourer in the gospel of Christ, to establish you, and to comfort you concerning your faith;

3 That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto.

4 For verily, when we were with you, we told you before, that we should suffer tribulation; even as it came to pass, and ye know.

5 For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain.

6 But now, when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also to see you:

7 Therefore, brethren, we were comforted over you in all our affliction and distress by your faith:

8 For now we 9 live, if ye stand fast in the Lord. ^{a Rom. 7. 9.}

9 For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God,

10 Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith?

11 Now God himself, and our Father, and our Lord Jesus Christ, 12 direct our way unto you. ^{Or,}

12 And the Lord make you to increase and abound in love one towards another, and towards all men, even as we do towards you:

13 To the end he may 14 establish your hearts in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints. ^{b 1 Cor. 1. 8. Chap. 5. 23.}

CHAP. IV.

1 He exhorteth them to go on forward in all manner of godliness, 6 to live holily and justly, 9 to love one another, 11 and quietly to follow their own business; 13 and last of all, to sorrow moderately for the dead: 15 And unto this last exhortation is annexed a brief description of the resurrection, and second coming of Christ to judgement.

Furthermore then we 16 beseech you, brethren, 17 and 18 exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk, and to please God, so ye would abound more and more. ^{Or, request. Or, beseech.}

2 For

Anno Domini 54. 2 For ye know what commandments we gave you by the Lord Jesus.

3 For this is the will of God, *even* your sanctification, that ye should abstain from fornication :

4 That every one of you should know how to possess his vessel in sanctification and honour ;

5 Not in the lust of concupiscence, even as the Gentiles which know not God :

6 That no man go beyond and || defraud his brother || in any matter : because that the Lord is the avenger of all such, as we also have forewarned you, and testified.

7 For God hath not called us unto uncleanness, but unto holiness.

8 He therefore that || despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit.

9 But as touching brotherly love, ye need not that I write unto you : for ye yourselves are taught of God to love one another.

10 And indeed ye do it towards all the brethren which are in all Macedonia. But we beseech you, brethren, that ye increase more and more ;

11 And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you ;

12 That ye may walk honestly toward them that are without, and that ye may have lack || of nothing.

13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope.

14 For if we believe that Jesus died, and rose again, *even so* ^b them also which sleep in Jesus will God bring with him.

15 For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep.

16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with ^c the trump of God : and the dead in Christ shall rise first :

17 Then we which are alive, and remain, shall be caught up together with them in the clouds, to meet the Lord in the air : and so shall we ever be with the Lord.

18 Wherefore, || comfort one another with these words.

C H A P. V.

1 He proceedeth in the former description of Christ's coming to judgement, 14 and giveth divers precepts, 23 and so concludeth the epistle.

BUT of the times and the seasons, brethren, ye have no need that I write unto you.

2 For yourselves know perfectly, that ^a the day of the Lord so cometh as a thief in the night.

3 For when they shall say, Peace and safety, then sudden destruction cometh upon them as travail upon a woman with child ; and they shall not escape.

4 But ye, brethren, are not in darkness, that that day should overtake you as a thief.

5 Ye are all the children of light, and the children of the day : we are not of the night, nor of darkness.

6 Therefore let us not sleep as *do* others ; but let us watch and be sober.

7 For they that sleep, sleep in the night ; and they that be drunken, are drunken in the night.

8 But let us who are of the day, be sober, ^b putting on the breast-plate of faith and love ; and for an helmet, the hope of salvation.

9 For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ,

10 Who died for us ; that whether we wake or sleep, we should live together with him.

11 Wherefore, || comfort yourselves together, and edify one another, even as also ye do.

12 And we beseech you, brethren, ^c to know them which labour among you, and are over you in the Lord, and admonish you ;

13 And to esteem them very highly in love for their works sake : *And* be at peace among yourselves.

14 Now we || exhort you, brethren, warn them that are || unruly, comfort the feeble-minded, support the weak, be patient toward all men.

15 ^d See that none render evil for evil unto any man ; but ever follow that which is good, both among yourselves, and to all men.

16 Rejoice evermore.

17 ^e Pray without ceasing.

18 In every thing give thanks : for this is the will of God in Christ Jesus concerning you.

19 Quench not the Spirit.

20 Despise not prophesyings.

21 Prove all things ; hold fast that which is good.

22 Abstain from all appearance of evil.

23 And the very God of peace sanctify you wholly : and *I pray God* your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ.

24 Faithful is he that calleth you, who also will do it.

25 Brethren, pray for us.

26 Greet all the brethren with an holy kiss.

27 I || charge you by the Lord, that this epistle be read unto all the holy brethren.

28 The grace of our Lord Jesus Christ be with you. Amen.

¶ The first epistle unto the Thessalonians, was written from Athens.

¶ The Second Epistle of P A U L the Apostle, to the T H E S S A L O N I A N S.

C H A P. I.

¹ Saint Paul certifieth them of the good opinion which he had of their faith, love, and patience; ¹¹ and therewithal useth divers reasons for the comforting of them in persecution, whereof the chiefest is taken from the righteous judgement of God.

Anno
Domini
54.

PAUL, and Silvanus, and Timotheus, unto the church of the Thessalonians, in God our Father, and the Lord Jesus Christ:

² Grace unto you, and peace from God our Father, and the Lord Jesus Christ.

¹ 1 Thess. 1.
^{2, 3.}

³ We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all towards each other aboundeth:

⁴ So that we ourselves glory in you in the churches of God, for your patience and faith in all your persecutions and tribulations that ye endure:

⁵ Which is a manifest token of the righteous judgement of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer:

⁶ Seeing it is a righteous thing with God to recompense tribulation to them that trouble you;

⁷ And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven, with his mighty angels,

¹ 1 Thess.
4. 16.
† Gr. the
angels of his
power.
‡ Or,
yielding.

⁸ In flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

⁹ Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power:

¹⁰ When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

‡ Or,
muchsafe.

¹¹ Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power:

¹² That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God, and of the Lord Jesus Christ.

C H A P. II.

¹ He willeth them to continue stedfast in the truth received; ³ sheweth that there shall be a departure from the faith, ⁸ and a discovery of antichrist, before the day of the Lord come: ¹⁵ and

6

thereupon repeateth his former exhortation, and prayeth for them.

Anno
Domini
54.

NOW we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him,

² That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter, as from us, as that the day of Christ is at hand.

³ Let no man deceive you by any means: for that day shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition:

⁴ Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God, sitteth in the temple of God, shewing himself that he is God.

⁵ Remember ye not, that when I was yet with you, I told you these things?

⁶ And now ye know what I withholdeth, that he might be revealed in his time.

‡ Or,
holdeth.

⁷ For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way.

⁸ And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

¹ Isai. 11. 4.
Hos. 6. 3.
Rev. 2. 16.

⁹ Even him whose coming is after the working of Satan, with all power, and signs, and lying wonders,

¹⁰ And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

¹¹ And for this cause God shall send them strong delusion, that they should believe a lie:

¹² That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

¹³ But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth:

¹⁴ Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

¹⁵ Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.

¹⁶ Now our Lord Jesus Christ himself, and God even our Father, which hath loved us, and hath given us everlasting consolation, and good hope through grace,

¹⁷ Comfort your hearts, and stablish you in every good word and work.

C H A P.

C H A P. III.

1 *He craveth their prayers for himself, 3 testifieth what confidence he hath in them, 5 maketh request to God in their behalf, 6 giveth them divers precepts, especially to shun idleness and ill company; 16 and last of all, concludeth with prayer and salutation.*

Anno Domini 54. **F**inally, brethren, ^a pray for us, that the word of the Lord [†] may have free course, and be glorified, even as it is with you;

^a Ephes. 6. 19. Coloss. 4. 3. [†] Gr. may run. [†] Gr. absurd. 2 And that we may be delivered from [†] unreasonable and wicked men: for all men have not faith.

3 But the Lord is faithful, who shall stablish you, and keep you from evil.

4 And we have confidence in the Lord touching you, that ye both do, and will do the things which we command you.

[¶] Or, the patience of Christ. 5 And the Lord direct your hearts into the love of God, and into [¶] the patient waiting for Christ.

6 Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.

7 For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you,

8 Neither did we eat any man's bread for nought; but wrought with labour and travel

night and day, that we might not be chargeable to any of you:

9 Not because we have not power, but to make ourselves an ensample unto you to follow us.

10 For even when we were with you, this we commanded you, that if any would not work, neither should he eat.

11 For we hear that there are some which walk among you disorderly, working not at all, but are busy-bodies.

12 Now them that are such, we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.

13 But ye, brethren, ^b be not weary in well-doing.

14 And if any man obey not our word [¶] by this epistle, note that man, and have no company with him, that he may be ashamed.

15 Yet count him not as an enemy, but admonish him as a brother.

16 Now the Lord of peace himself give you peace always by all means. The Lord be with you all.

17 The salutation of Paul with mine own hand, which is the token in every epistle: so I write.

18 The grace of our Lord Jesus Christ be with you all. Amen.

[¶] The second epistle to the Thessalonians, was written from Athens.

Anno Domini 54.

^b Gal. 6. 9. [¶] Or, faint not. [¶] Or, signify that man by an epistle.

¶ The First Epistle of PAUL the Apostle, to TIMOTHY.

C H A P. I.

1 *Timothy is put in mind of the charge which was given unto him by Paul, at his going to Macedonia. 5 Of the right use and end of the law. 11 Of Saint Paul's calling to be an apostle: 20 and of Hymeneus and Alexander.*

Anno Domini 65. **P**AUL an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, *which is our hope;*

2 Unto Timothy, my own son in the faith: Grace, mercy, and peace from God our Father, and Jesus Christ our Lord.

3 As I besought thee to abide still at Ephesus when I went into Macedonia, that thou mightest charge some that they teach no other doctrine,

^a Chap. 4. 7. & 6. 4. 20. 2 Tim. 2. 23. Titus 1. 14. & 3. 9. 4 ^a Neither give heed to fables, and endless genealogies, which minister questions rather than godly edifying, which is in faith; *so do.*

5 Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned:

[¶] Or, not aiming at. 6 From which some [¶] having swerved, have turned aside unto vain jangling;

7 Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm.

8 But we know that the law is good, if a man use it lawfully;

9 Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers, and murderers of mothers, for man-slayers,

10 For whoremongers, for them that defile themselves with mankind, for men-stealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine,

11 According to the glorious gospel of the blessed God, which was committed to my trust.

12 And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry;

13 Who was before a blasphemer, and a persecutor, and injurious. But I obtained mercy, because I did it ignorantly, in unbelief:

14 And the grace of our Lord was exceeding abundant, with faith, and love which is in Christ Jesus.

15 This is a faithful saying, and worthy of all acceptance, that ^b Christ Jesus came into the world to save sinners; of whom I am chief.

16 Howbeit, for this cause I obtained mercy, that in me first Jesus Christ might shew forth all long-suffering, for a pattern to them which should

^b Matth. 9. 13. Mark 2. 17.

Anno Domini 65. should hereafter believe on him to life everlasting.

17 Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory, for ever and ever. Amen.

18 This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare.

19 Holding faith and a good conscience; which some having put away, concerning faith have made shipwreck:

20 Of whom is Hymeneus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.

CHAP. II.

1 That it is meet to pray and give thanks for all men, and the reason why. 9 How women should be attired. 12 They are not permitted to teach. 15 They shall be saved notwithstanding the testimonies of God's wrath in child-birth, if they continue in faith.

¶ Or, desire. I Exhort therefore, that first of all, supplications, prayers, intercessions, and giving of thanks be made for all men;

¶ Or, eminent place. 2 For kings, and for all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty.

3 For this is good and acceptable in the sight of God our Saviour;

4 Who will have all men to be saved, and to come unto the knowledge of the truth.

5 For there is one God, and one mediator between God and men man, the Christ Jesus.

¶ Or, a testimony. 6 Who gave himself a ransom for all, to be testified in due time.

2 Tim. 1. 11. 7 Whereunto I am ordained a preacher and an apostle (I speak the truth in Christ, and lie not) a teacher of the Gentiles in faith and verity.

8 I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.

1 Pet. 3. 3. ¶ Or, plaited. 9 In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array,

10 But (which becometh women professing godliness) with good works.

11 Let the woman learn in silence with all subjection.

1 Cor. 14. 34. 12 But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.

13 For Adam was first formed, then Eve.

14 And Adam was not deceived, but the woman being deceived was in the transgression.

15 Notwithstanding, she shall be saved in child-bearing, if they continue in faith, and charity, and holiness with sobriety.

CHAP. III.

2 How bishops, and deacons, and their wives should be qualified; 14 and to what end Saint Paul wrote to Timothy of these things. 15 Of the church, and the blessed truth therein taught and professed.

THIS is a true saying If a man desire the office of a bishop, he desireth a good work.

2 A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;

3 Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous;

4 One that ruleth well his own house, having his children in subjection with all gravity;

5 (For if a man know not how to rule his own house, how shall he take care of the church of God?)

6 Not a novice, lest being lifted up with pride, he fall into the condemnation of the devil.

7 Moreover, he must have a good report of them which are without; lest he fall into reproach, and the snare of the devil.

8 Likewise must the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre,

9 Holding the mystery of the faith in a pure conscience.

10 And let these also first be proved; then let them use the office of a deacon, being found blameless.

11 Even so must their wives be grave, not slanderers, sober, faithful in all things.

12 Let the deacons be the husbands of one wife, ruling their children, and their own houses well.

13 For they that have used the office of a deacon well, purchase to themselves a good degree, and great boldness in the faith, which is in Christ Jesus.

14 These things write I unto thee, hoping to come unto thee shortly:

15 But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.

16 And without controversy, great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

CHAP. IV.

1 He foretelleth that in the latter times there shall be a departure from the faith. 6 And to the end that Timothy might not fail in doing his duty, he furnisheth him with divers precepts belonging thereto.

NOW the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;

2 Speaking lies in hypocrisy, having their conscience seared with a hot iron;

3 Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.

4 For every creature of God is good, and nothing to be refused, if it be received with thanksgiving:

Anno Domini 65.

Titus 1. 6, &c.

Or, modest.

Or, Not ready to quarrel and offer wrong, as one in wine.

Or, one newly come to the faith.

Or, ministered.

Or, say.

2 Tim. 3. 1.

Anno
Domini
65.

5 For it is sanctified by the word of God, and prayer.

6 If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith, and of good doctrine, whereunto thou hast attained.

7 But refuse profane and old wives fables, and exercise thyself rather unto godliness.

¶ Or, for a
little time.

8 For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.

9 This is a faithful saying, and worthy of all acceptance.

10 For therefore we both labour, and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.

11 These things command and teach.

12 Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

13 Till I come give attendance to reading, to exhortation, to doctrine.

14 Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

15 Meditate upon these things, give thyself wholly to them; that thy profiting may appear to all.

¶ Or, in all
things.

16 Take heed unto thyself, and unto thy doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.

C H A P. V.

1 Rules to be observed in reprovng. 3 Of widows.

17 Of elders. 23 A precept for Timothy's health.

24 Some mens sins go before unto judgement, and some mens do follow after.

Rebuke not an elder, but entreat him as a father; and the younger men as brethren;

2 The elder women as mothers; the younger as sisters, with all purity.

3 Honour widows that are widows indeed.

4 But if any widow have children or nephews, let them learn first to shew piety at home, and to requite their parents: for that is good and acceptable before God.

¶ Or,
kindness.

5 Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day.

¶ Or,
delicately.

6 But she that liveth in pleasure, is dead while she liveth.

7 And these things give in charge, that they may be blameless.

8 But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.

¶ Or,
kindred.

9 Let not a widow be taken into the number under threescore years old, having been the wife of one man,

¶ Or,
chosen.

10 Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints feet, if

she have relieved the afflicted, if she have diligently followed every good work.

Anno
Domini
65.

11 But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry;

12 Having damnation, because they have cast off their first faith.

13 And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also, and busy-bodies, speaking things which they ought not.

14 I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully.

¶ Gr. for
their rail-
ing.

15 For some are already turned aside after Satan.

16 If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed.

17 Let the elders that rule well, be counted worthy of double honour, especially they who labour in the word and doctrine.

1 Cor. 9.
14.
Gal. 6. 6.

18 For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer is worthy of his reward.

Deut. 25.
4.
c Matth.
10. 10.

19 Against an elder receive not an accusation, but before two or three witnesses.

¶ Or, under.

20 Them that sin rebuke before all, that others also may fear.

21 I charge thee before God and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality.

¶ Or,
without
prejudice.

22 Lay hands suddenly on no man, neither be partaker of other mens sins: keep thyself pure.

23 Drink no longer water, but use a little wine for thy stomach's sake, and thine often infirmities.

24 Some mens sins are open beforehand, going before to judgement; and some men they follow after.

25 Likewise also the good works of some are manifest beforehand; and they that are otherwise cannot be hid.

C H A P. VI.

1 Of the duty of servants. 3 Not to have fellowship with new fangled teachers. 6 Godliness is great gain; 10 and love of money the root of all evil. 11 What Timothy is to flee, and what to follow; 17 and whereof to admonish the rich. 20 To keep the purity of true doctrine, and to avoid profane janglings.

LET as many servants as are under the yoke, count their own masters worthy of all honour, that the name of God, and his doctrine be not blasphemed.

2 And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort.

¶ Or,
believing.

3 If any man teach otherwise, and consent not to wholesome words, even the words of our Lord.

Anno
Domini
65.

|| Or, a
fool.
|| Or, sick.
|| Or, Gall-
ings one of
another.

Lord Jesus Christ, and to the doctrine which is according to godliness;

4 He is || proud, knowing nothing, but || dot-
ing about questions and strifes of words, whereof
cometh envy, strife, railings, evil surmisings,

5 || Perverse disputings of men of corrupt
minds, and destitute of the truth, supposing that
gain is godliness: from such withdraw thyself.

6 But godliness with contentment is great gain.

7 For we brought nothing into *this* world, and
it is certain we can carry nothing out.

8 And having food and raiment, let us be there-
with content.

9 But they that will be rich, fall into tempta-
tion, and a snare, and *into* many foolish and hurt-
ful lusts, which drown men in destruction and
perdition.

10 For the love of money is the root of all
evil: which while some coveted after, they have
|| erred from the faith, and pierced themselves
through with many sorrows.

|| Or, been
seduced.

11 But thou, O man of God, flee these things;
and follow after righteousness, godliness, faith,
love, patience, meekness.

12 Fight the good fight of faith, lay hold on
eternal life, whereunto thou art also called, and
hast professed a good profession before many
witnesses.

13 I give thee charge in the sight of God, who
quickeneth all things, and *before* Christ Jesus,

who before Pontius Pilate witnessed a good
|| confession;

14 That thou keep *this* commandment with-
out spot, unrebukable, until the appearing of
our Lord Jesus Christ:

15 Which in his times he shall shew, *who is*
the blessed and only Potentate, ^a the King of
kings, and Lord of lords;

16 Who only hath immortality, dwelling in
the light which no man can approach unto;

^b whom no man hath seen, nor can see: to whom
be honour and power everlasting. Amen.

17 Charge them that are rich in this world,
that they be not high-minded, nor trust in [†] un-
certain riches, but in the living God, who giveth
us richly all things to enjoy;

18 That they do good, that they be rich in
good works, ready to distribute, || willing to
communicate;

19 ^c Laying up in store for themselves a good
foundation against the time to come, that they
may lay hold on eternal life.

20 O Timothy, keep that which is committed
to thy trust, avoiding profane and vain babblings,
and oppositions of science falsely so called;

21 Which some professing, have erred con-
cerning the faith. Grace *be* with thee. Amen.

¶ The first to Timothy was written from
Laodicea, which is the chiefest city of
Phrygia Pacatiana.

Anno
Domini
65.
|| Or,
profession.

^a Rev. 17.
4. & 19. 16.

^b John 1. 8.
[†] John 4.
12.

[†] Or. un-
certainty of
riches.

|| Or,
sociable.
^c Matth.
6. 20.
Luke 12.
33.

¶ The Second Epistle of P A U L the Apostle, to T I M O T H Y.

C H A P. I.

1 *Paul's love to Timothy, and the unfeigned faith
which was in Timothy himself, his mother, and
grandmother: 6 He is exhorted to stir up the
gift of God which was in him, 8 to be stedfast and
patient in persecution, 13 and to persist in the
form and truth of that doctrine which he had learn-
ed of him. 15 Phygellus and Hermogenes, and
such like are noted, and Onesiphorus is highly com-
mended.*

A. D. 66.

PAUL an apostle of Jesus Christ by the
will of God, according to the promise of
life, which is in Christ Jesus,

2 To Timothy *my* dearly beloved son:
Grace, mercy, and peace from God the Father,
and Christ Jesus our Lord.

3 I thank God, whom I serve from *my* fore-
fathers with pure conscience, that without ceas-
ing I have remembrance of thee in *my* prayers
night and day;

4 Greatly desiring to see thee, being mindful
of thy tears, that I may be filled with joy:

5 When I call to remembrance the unfeign-
ed faith that is in thee, which dwelt first in thy
grandmother Lois, and thy mother Eunice; and
I am persuaded that in thee also.

6 Wherefore I put thee in remembrance, that
thou stir up the gift of God, which is in thee by
the putting on of *my* hands.

7 For God hath not given us the spirit of
fear, but of power, and of love, and of a sound
mind.

8 Be not thou therefore ashamed of the testi-
mony of our Lord, nor of me his prisoner: but
be thou partaker of the afflictions of the gospel,
according to the power of God;

9 Who hath saved us, and called *us* with an
holy calling, ^a not according to our works, but ^a Tit. 3. 5.
according to his own purpose and grace which
was given us in Christ Jesus, ^b before the world
began,

10 But is now made manifest by the appear-
ing of our Saviour Jesus Christ, who hath abo-
lished death, and hath brought life and immor-
tality to light, through the gospel:

11 ^c Whereunto I am appointed a preacher, ^c 1 Tim. 2.
and an apostle, and a teacher of the Gentiles. 7.

12 For the which cause I also suffer these
things; nevertheless I am not ashamed: for I
know whom I have || believed, and I am per-
suaded that he is able to keep that which I have
committed unto him against that day.

|| Or,
trusted.

13 Hold fast the form of sound words, which
thou hast heard of me, in faith and love which
is in Christ Jesus.

14 That good thing which was committed
unto thee, keep by the Holy Ghost which dwell-
eth in us.

Anno Domini 66. 15 This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes.

16 The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain.

17 But when he was in Rome, he sought me out very diligently, and found me.

18 The Lord grant unto him that he may find mercy of the Lord in that day. And in how many things he ministered unto me at Ephesus, thou knowest very well.

CHAP. II.

1 He is exhorted again to constancy and perseverance, and to do the duty of a faithful servant of the Lord, in dividing the word aright, and shunning profane and vain babblings. 17 Of Hymeneus and Philetus. 19 The foundation of the Lord is sure. 22 He is taught whereof to beware, and what to follow after, and in what sort the servant of the Lord ought to behave himself.

THOU therefore, my son, be strong in the grace that is in Christ Jesus.

2 And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.

3 Thou therefore endure hardness, as a good soldier of Jesus Christ.

4 No man that warreth, entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier.

5 And if a man also strive for masteries, yet is he not crowned, except he strive lawfully.

6 *Or, The husbandman labouring first, must be partaker of the fruits.* 6 *Or, The husbandman that labourerth, must be first partaker of the fruits.* 6 *Or, The husbandman that labourerth, must be first partaker of the fruits.* 6 *Or, The husbandman that labourerth, must be first partaker of the fruits.*

7 Consider what I say; and the Lord give thee understanding in all things.

8 Remember that Jesus Christ of the seed of David, was raised from the dead, according to my gospel:

9 Wherein I suffer trouble as an evil-doer, even unto bonds; but the word of God is not bound.

10 Therefore I endure all things for the elects sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.

11 *a* It is a faithful saying: For *a* if we be dead with him, we shall also live with him:

12 *b* If we suffer, we shall also reign with him: *c* if we deny him, he also will deny us:

13 *d* If we believe not, yet he abideth faithful: he cannot deny himself.

14 Of these things put them in remembrance, charging them before the Lord, that they strive not about words to no profit, but to the subverting of the hearers.

15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

16 But shun profane and vain babblings: for they will increase unto more ungodliness.

17 And their word will eat as doth a canker: of whom is Hymeneus and Philetus;

18 Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.

19 Nevertheless, the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity.

20 But in a great house there are not only vessels of gold, and of silver, but also of wood, and of earth; and some to honour, and some to dishonour.

21 If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified and meet for the master's use, and prepared unto every good work.

22 Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.

23 But foolish and unlearned questions avoid, knowing that they do gender strifes.

24 And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient,

25 In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;

26 And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

CHAP. III.

1 He advertiseth him of the times to come, 6 describeth the enemies of the truth, 10 propoundeth unto him his own example, 16 and commendeth the holy scriptures.

THIS know also, that in the last days perillous times shall come.

2 For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

3 Without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good,

4 Traitors, heady, high-minded, lovers of pleasures more than lovers of God;

5 Having a form of godliness, but denying the power thereof: from such turn away.

6 For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts,

7 Ever learning, and never able to come to the knowledge of the truth.

8 Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith.

9 But they shall proceed no further: for their folly shall be manifest unto all men, as theirs also was.

10 But thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, charity, patience,

11 Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra what persecutions I endured: but out of them all the Lord delivered me.

Anno Domini 66.

Or, steady.

c Rom. 9. 21.

f 1 Tim. 1. 4. Tit. 3. 9.

Or, forbearing.

† Gr. awake. † Gr. taken alive.

a 1 Tim. 4. 1. 2 Pet. 3. 3. Jude 18.

Or, makes.

Or, of no judgement.

Or, thou hast been a diligent follower of.

Anno
Domini
66.

12 Yea, and all that will live godly in Christ Jesus, shall suffer persecution.

13 But evil men and seducers shall wax worse and worse, deceiving, and being deceived.

14 But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them;

15 And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus.

2 Pet. 1.
21.

16 ^b All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

17 That the man of God may be perfect, ^{||} thoroughly furnished unto all good works.

^{||} Or, perfected.

CHAP. IV.

1 *He exhorteth him to do his duty with all care and diligence; 6 certifieth him of the nearness of his death; 9 willeth him to come speedily unto him, and 11 to bring Mark with him, and certain other things which he wrote for; 14 warneth him to beware of Alexander the smith; 16 infermeth him what had befallen him at his first answering: 19 and soon after he concludeth.*

I Charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing, and his kingdom;

2 Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering, and doctrine.

3 For the time will come, when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

4 And they shall turn away *their* ears from the truth, and shall be turned unto fables.

^{||} Or, fulfil.

5 But watch thou in all things, endure afflictions, do the work of an evangelist, ^{||} make full proof of thy ministry.

6 For I am now ready to be offered, and the time of my departure is at hand.

7 I have fought a good fight, I have finished my course, I have kept the faith.

8 Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous

Judge shall give me at that day: and not to me only, but unto all them also that love his appearing.

Anno
Domini
66.

9 Do thy diligence to come shortly unto me.

10 For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica: Crescens to Galatia, Titus unto Dalmatia.

11 Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry.

12 And Tychicus have I sent to Ephesus.

13 The cloke that I left at Troas with Carpus, when thou comest, bring *with thee*, and the books, *but* especially the parchments.

14 Alexander the copper-smith did me much evil: the Lord reward him according to his works.

15 Of whom be thou ware also; for he hath greatly withstood ^{||} our words.

^{||} Or, our preaching.

16 At my first answer no man stood with me, but all men forsook me: *I pray God* that it may not be laid to their charge.

17 Notwithstanding, the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and *that* all the Gentiles might hear: and I was delivered out of the mouth of the lion.

18 And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen.

19 Salute Prisca and Aquila, and the household of Onesiphorus.

20 Erastus abode at Corinth: but Trophimus have I left at Miletum sick.

21 Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

22 The Lord Jesus Christ be with thy spirit. Grace be with you. Amen.

[¶] The second *epistle* unto Timotheus, ordained the first bishop of the church of the Ephesians, was written from Rome, when Paul was brought before Nero the second time.

¶ The Epistle of PAUL to TITUS.

CHAP. I.

1, 5 *For what end Titus was left in Crete. 6 How they that are to be chosen ministers ought to be qualified. 11 The mouths of evil teachers to be stopped: 12 and what manner of men they be.*

Anno
Domini
65.

PAUL a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth, which is after godliness;

^{||} Or, For.

2 ^{||} In hope of eternal life, which God that cannot lie, promised ^a before the world began;

2 Tim. 1.

3 But hath in due times manifested his word through preaching, which is committed unto me,

1 Pet. 1. 20.

according to the commandment of God our Saviour;

4 To Titus *mine* own son after the common faith: Grace, mercy, and peace from God the Father, and the Lord Jesus Christ our Saviour.

5 For this cause left I thee in Crete, that thou shouldest set in order the things that are ^{||} wanting, and ordain elders in every city, as I had appointed thee.

^{||} Or, left undone.

6 ^b If any be blameless, the husband of one ^b 1 Tim. 3. wife, having faithful children, not accused of riot, or unruly;

7 For

Anno Domini 65. 7 For a bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre;

|| Or, good things. 8 But a lover of hospitality, a lover of || good men, sober, just, holy, temperate;

|| Or, in teaching. 9 Holding fast the faithful word, || as he hath been taught, that he may be able by sound doctrine, both to exhort, and to convince the gain-sayers.

10 For there are many unruly and vain talkers and deceivers, especially they of the circumcision:

11 Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.

12 One of themselves, even a prophet of their own, said, The Cretians are always liars, evil beasts, slow bellies.

13 This witness is true: wherefore rebuke them sharply, that they may be found in the faith;

1 Tim. 1. 14 Not giving heed to Jewish fables, and commandments of men that turn from the truth.

Rom. 14. 20. 15 Unto the pure all things are pure: but unto them that are defiled, and unbelieving, is nothing pure; but even their mind and conscience is defiled.

16 They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work || reprobate.

|| Or, void of judgment.

CHAP. II.

1 Directions given unto Titus both for his doctrine and life. 9 Of the duty of servants, and in general of all Christians.

BUT speak thou the things which become sound doctrine:

|| Or, vigilant. 2 That the aged men be || sober, grave, temperate, found in faith, in charity, in patience:

|| Or, holy women. || Or, make-bates. 3 The aged women likewise, that they be in behaviour as becometh || holiness, not || false accusers, not given to much wine, teachers of good things;

|| Or, wise. 4 That they may teach the young women to be || sober, to love their husbands, to love their children,

5 To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.

|| Or, discreet. 6 Young men likewise exhort to be || sober-minded.

7 In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity,

8 Sound speech that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.

9 Exhort || servants to be obedient unto their own masters, and to please them well in all things; not || answering again:

|| Or, that bringeth salvation to all men, hath appeared. 10 Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.

11 For the grace of God || that bringeth salvation, hath appeared to all men,

12 Teaching us, that denying ungodliness, and worldly lusts, we should live soberly, righteously, and godly in this present world;

13 Looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ:

14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

15 These things speak and exhort, and rebuke with all authority. Let no man despise thee.

CHAP. III.

1 Titus is yet further directed by Paul, both concerning the things he should teach, and not teach:

10 He is willed also to reject obstinate hereticks:

12 which done, he appointeth him both time and place, wherein he should come unto him; and so concludeth.

PUT them in mind^a to be subject to principalities and powers, to obey magistrates, to be ready to every good work,

2 To speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men.

3 For^b we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another.

4 But after that the kindness and || love of God our Saviour toward man appeared,

5 Not by works of righteousness, which we have done, but according to his mercy he saved us by the washing of regeneration, and renewing of the Holy Ghost;

6 Which he shed on us || abundantly, through Jesus Christ our Saviour;

7 That being justified by his grace, we should be made heirs according to the hope of eternal life.

8 This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God, might be careful to maintain good works. These things are good and profitable unto men.

9 But^d avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.

10 A man that is an heretick, after the first and second admonition, reject;

11 Knowing that he that is such, is subverted, and sinneth, being condemned of himself.

12 When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me, to Nicopolis: for I have determined there to winter.

13 Bring Zenas the lawyer, and Apollos on their journey diligently, that nothing be wanting unto them.

14 And let ours also learn to || maintain good works for necessary uses, that they be not unfruitful.

15 All that are with me salute thee. Greet them that love us in the faith. Grace be with you all. Amen.

¶ It was written to Titus, ordained the first bishop of the church of the Cretians, from Nicopolis of Macedonia.

Anno Domini 65.

1 Cor. 1. 7. Phil. 3. 20.

Rom. 13.

1. 1 Pet. 2.

13.

1 Cor. 6.

11.

|| Or, pity.

2 Tim. 1.

9.

† Gr. richly.

1 Tim. 1.

4.

2 Tim. 2.

23.

|| Or, profitable benefits.

¶ The Epistle of PAUL to PHILEMON.

⁴ *He rejoiceth to hear of the faith and love of Philemon : 9 whom he desireth to forgive his servant Onesimus, and lovingly to receive him again.*

Anno
Domini
64.

PAUL a prisoner of Jesus Christ, and Timothy our brother, unto Philemon our dearly beloved, and fellow-labourer,

² And to our beloved Apphia, and Archippus our fellow-soldier, and to the church in thy house :

³ Grace to you, and peace from God our Father, and the Lord Jesus Christ.

^a 1 Thes. 1.

⁴ I thank my God, making mention of thee always in my prayers,

² 1 Thes. 1.

⁵ Hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints ;

³

⁶ That the communication of thy faith may become effectual by the acknowledging of every good thing, which is in you in Christ Jesus.

⁷ For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother.

⁸ Wherefore, though I might be much bold in Christ, to enjoin thee that which is convenient,

⁹ Yet for love's sake I rather beseech thee, being such a one as Paul the aged, and now also a prisoner of Jesus Christ.

^b Col. 4. 9.

¹⁰ I beseech thee for my son ^b Onesimus, whom I have begotten in my bonds :

¹¹ Which in time past was to thee unprofitable, but now profitable to thee and to me :

¹² Whom I have sent again : thou therefore receive him, that is, mine own bowels.

¹³ Whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the gospel.

Anno
Domini
64.

¹⁴ But without thy mind would I do nothing ; that thy benefit should not be as it were of necessity, but willingly.

¹⁵ For perhaps he therefore departed for a season, that thou shouldest receive him for ever ;

¹⁶ Not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord ?

¹⁷ If thou count me therefore a partner, receive him as myself.

¹⁸ If he hath wronged thee, or oweth thee ought, put that on mine account ;

¹⁹ I Paul have written it with mine own hand, I will repay it : albeit I do not say to thee, how thou owest unto me even thine own self besides.

²⁰ Yea, brother, let me have joy of thee in the Lord : refresh my bowels in the Lord.

²¹ Having confidence in thy obedience, I wrote unto thee, knowing that thou wilt also do more than I say.

²² But withal prepare me also a lodging : for I trust that through your prayers I shall be given unto you.

²³ There salute thee Epaphras, my fellow-prisoner in Christ Jesus ;

²⁴ Marcus, Aristarchus, Demas, Lucas, my fellow-labourers.

²⁵ The grace of our Lord Jesus Christ be with your spirit. Amen.

¶ Written from Rome to Philemon, by Onesimus a servant.

¶ The Epistle of PAUL the Apostle, to the HEBREWS.

CHAP. I.

¹ *Christ in these last times coming to us from the Father, 4 is preferred above the angels, both in person and office.*

Anno
Domini
64.

GOD, who at sundry times, and in divers manners, spake in times past unto the fathers by the prophets,

² Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds ;

^a Wisd. 7.

²⁶

Col. 1. 15.

³ Who being the brightness of his glory, and the expresse image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high ;

⁴ Being made so much better than the angels,

as he hath by inheritance obtained a more excellent name than they.

⁵ For unto which of the angels said he at any time, ^b Thou art my Son, this day have I begotten thee ? And again, ^c I will be to him a Father, and he shall be to me a Son ?

⁶ And again, when he bringeth in the First-begotten into the world, he saith, ^d And let all the angels of God worship him.

⁷ And of the angels he saith, ^e Who maketh his angels spirits, and his ministers a flame of fire.

⁸ But unto the Son he saith, ^f Thy throne, O God, is for ever and ever ; a sceptre of [†] righteousness is the sceptre of thy kingdom.

⁹ Thou hast loved righteousness, and hated iniquity ; therefore God, *even* thy God, hath anointed thee with the oil of gladness above thy fellows.

¹⁰ And,

^b Psal. 2. 7.

Acts 13.

33.

Chap. 5. 5.

^c 2 Sam. 7.

14.

^d Chron.

22. 10.

Psal. 89.

26. 27.

^e Psal. 97.

7.

^f Psal. 104.

4.

[†] Psal. 45.

6. 7.

[†] Gr.

rightness,

or, straight-

ness.

Anno Domini 64.
 8 Psal. 102. 25, &c.
 10 And, ^a Thou, Lord, in the beginning hast laid the foundation of the earth : and the heavens are the works of thine hands.
 11 They shall perish, but thou remainest : and they all shall wax old as doth a garment ;
 12 And as a vesture shalt thou fold them up, and they shall be changed : but thou art the same, and thy years shall not fail.
 13 But to which of the angels said he at any time, ^b Sit on my right hand, until I makethine enemies thy footstool ?
 14 Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation ?

C H A P. II.

1 We ought to be obedient to Christ Jesus, ⁵ and that because he vouchsafed to take our nature upon him, ¹⁴ as it was necessary.

Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should [†] let them slip.

[†] Gr. run out as leaking vessels.

2 For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward ;

3 How shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord, *and* was confirmed unto us by them that heard him ;

4 God also bearing them witness, both with signs and wonders, and with divers miracles, and ^{||} gifts of the Holy Ghost, according to his own will ?

^{||} Or, distributions.

5 For unto the angels hath he not put in subjection the world to come, whereof we speak.

6 But one in a certain place testified, saying, ^a What is man, that thou art mindful of him ? or the son of man, that thou visitest him ?

^a Psal. 8. 4, &c.

7 Thou madest him ^{||} a little lower than the angels ; thou crownedst him with glory and honour, and didst set him over the works of thy hands :

^{||} Or, a little while inferior to.

8 ^b Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing *that is* not put under him. But now we see not yet all things put under him.

^b 1 Cor. 15. 27.

9 But we see Jesus, who was made a little lower than the angels, ^{||} for the suffering of death, crowned with glory and honour ; that he by the grace of God should taste death for every man.

^{||} Or, by

10 For it became him, for whom *are* all things, and by whom *are* all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

11 For both he that sanctifieth, and they who are sanctified, *are* all of one. For which cause he is not ashamed to call them brethren,

^c Psal. 22. 22.

12 Saying, ^c I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.

13 And again, ^d I will put my trust in him. And again, ^e Behold, I, and the children which God hath given me.

^d Psal. 18. 2.
^e Isai. 8. 18.

14 Forasmuch then as the children are partakers of flesh and blood, he also himself like-

wife took part of the same ; that through death he might destroy him that had the power of death, that is, the devil ;

Anno Domini 64.

15 And deliver them who, through fear of death, were all their life-time subject to bondage.

16 For verily [†] he took not on him *the nature* of angels ; but he took on him the seed of Abraham.

[†] Gr. he taketh not hold of angels, but of the seed of Abraham he taketh hold.

17 Wherefore in all things it behoved him to be made like unto his brethren ; that he might be a merciful and faithful high Priest, in things pertaining to God, to make reconciliation for the sins of the people.

18 For in that he himself hath suffered, being tempted, he is able to succour them that are tempted.

C H A P. III.

1 Christ is more worthy than Moses : ⁷ therefore if we believe not in him, we shall be more worthy of punishment than hard-hearted Israel.

Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and high Priest of our profession, Christ Jesus ;

2 Who was faithful to him that [†] appointed him, as also ^a Moses was faithful in all his house.

[†] Gr. made, 1 Sam. 12. 6.

3 For this *man* was counted worthy of more glory than Moses, inasmuch as he who hath builded the house, hath more honour than the house.

^a Numb. 12. 7.

4 For every house is builded by some man ; but he that built all things *is* God.

5 And Moses verily was faithful in all his house as a servant, for a testimony of those things which were to be spoken after ;

6 But Christ as a Son over his own house : whose house are we, if we hold fast the confidence, and the rejoicing of the hope firm unto the end.

7 Wherefore, as the Holy Ghost saith, ^b To-day, if ye will hear his voice,

^b Psal. 95. 7. Chap. 4. 7.

8 Harden not your hearts as in the provocation, in the day of temptation in the wilderness :

9 When your fathers tempted me, proved me, and saw my works forty years.

10 Wherefore I was grieved with that generation, and said, They do alway err in *their* heart ; and they have not known my ways.

11 So I sware in my wrath, [†] They shall not enter into my rest.

[†] Gr. If they shall enter.

12 Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

13 But exhort one another daily, while it is called To-day ; lest any of you be hardened through the deceitfulness of sin.

14 For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end ;

15 While it is said, To-day if ye will hear his voice, harden not your hearts as in the provocation.

Anno
Domini
64.

* Numb.
14. 29. &c.

16 For some, when they had heard, did provoke : howbeit, not all that came out of Egypt by Moses.

17 But with whom was he grieved forty years? was it not with them that had sinned, ^c whose carcases fell in the wilderness?

18 And to whom sware he that they should not enter into his rest, but to them that believed not?

19 So we see that they could not enter in because of unbelief.

C H A P. IV.

¹ The rest of Christians is attained by faith. ¹² The power of God's word. ¹⁴ By our high Priest Jesus the Son of God, subject to infirmities, but not to sin, ¹⁶ we must and may go boldly to the throne of grace.

LET us therefore fear lest, a promise being left us of entering into his rest, any of you should seem to come short of it.

² For unto us was the gospel preached, as well as unto them : but [†] the word preached did not profit them, ^{||} not being mixed with faith in them that heard it.

³ For we which have believed do enter into rest, ^{as} he said, ^a As I have sworn in my wrath, If they shall enter into my rest : although the works were finished from the foundation of the world.

⁴ For he spake in a certain place of the seventh day on this wise, ^b And God did rest the seventh day from all his works.

⁵ And in this place again, If they shall enter into my rest.

⁶ Seeing therefore it remaineth that some must enter therein, and they to whom ^{||} it was first preached, entered not in because of unbelief;

⁷ Again, he limiteth a certain day, saying in David, To-day, after so long a time ; as it is said, To-day, if ye will hear his voice, harden not your hearts.

⁸ For if ^{||} Jesus had given them rest, then would he not afterward have spoken of another day.

⁹ There remaineth therefore a ^{||} rest to the people of God.

¹⁰ For he that is entered into his rest, he also hath ceased from his own works, ^{as} God did from his.

¹¹ Let us labour therefore to enter into that rest, lest any man fall after the same example of ^{||} unbelief.

¹² For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow ; and is a discerner of the thoughts and intents of the heart.

¹³ Neither is there any creature that is not manifest in his sight : but all things are naked, and opened unto the eyes of him with whom we have to do.

¹⁴ Seeing then that we have a great high Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.

¹⁵ For we have not an high Priest which cannot be touched with the feeling of our infirmities ; but was in all points tempted like as we are, yet without sin.

¹⁶ Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

C H A P. V.

¹ The authority and honour of our Saviour's priesthood. ¹¹ Negligence in the knowledge thereof is reproved.

FOR every high priest taken from among men, is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins :

² Who ^{||} can have compassion on the ignorant, and on them that are out of the way ; for that he himself also is compassed with infirmity :

³ And by reason hereof he ought, as for the people, so also for himself, to offer for sins.

⁴ ^a And no man taketh this honour unto himself, but he that is called of God, as was Aaron :

⁵ So also Christ glorified not himself, to be made an high priest ; but he that said unto him, ^b Thou art my Son, to-day have I begotten thee.

⁶ As he saith also in another place, ^c Thou art a priest for ever after the order of Melchisedec ;

⁷ Who in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death, and was heard, ^{||} in that he feared ;

⁸ Though he were a Son, yet learned he obedience, by the things which he suffered ;

⁹ And being made perfect, he became the author of eternal salvation unto all them that obey him ;

¹⁰ Called of God an high Priest after the order of Melchisedec.

¹¹ Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing.

¹² For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God ; and are become such as have need of ^d milk, and not of strong meat.

¹³ For every one that useth milk, [†] is unskilful in the word of righteousness : for he is a babe.

¹⁴ But strong meat belongeth to them that are ^{||} of full age, ^{even} those who by reason ^{||} of use have their senses exercised to discern both good and evil.

C H A P. VI.

¹ He exhorteth, not to fall back from the faith, ¹¹ but to be steadfast, ¹² diligent and patient to wait upon God, ¹³ because God is most sure in his promise.

THEREFORE, leaving ^{||} the principles of the doctrine of Christ, let us go on unto perfection ; not laying again the foundation of repentance from dead works, and of faith towards God,

² Of the doctrine of baptisms, and of laying on

Anno
Domini
64.

^{||} Or, can reasonably bear with.

^a 2 Chron. 26. 18.

^b Psal. 2. 7. Chap. 1. 5.

^c Psal. 110. 4. Chap. 7. 17.

^{||} Or, for his piety.

[†] Gr. the word of hearing.

^{||} Or, because they were not united by faith to.

^a Psal. 95. 11.

^b Gen. 2. 2.

^{||} Or, the gospel was first preached.

^{||} That is, Joshua.

^{||} Or, keeping of a sabbath.

^{||} Or, disobedience.

^{||} Or, the word of the beginning of Christ.

Anno Domini 64.
 Chap. 10. 26. on of hands, and of resurrection of the dead, and of eternal judgement.

3 And this will we do, if God permit.

4 For ^a it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,

5 And have tasted the good word of God, and the powers of the world to come,

6 If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.

7 For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them || by whom it is dressed, receiveth blessing from God :

8 But, that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned.

9 But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.

10 For God is not unrighteous, to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.

11 And we desire that every one of you do shew the same diligence, to the full assurance of hope unto the end :

12 That ye be not slothful, but followers of them, who through faith and patience inherit the promises.

13 For when God made promise to Abraham, because he could swear by no greater, ^b he swore by himself,

14 Saying, Surely blessing I will bless thee, and multiplying I will multiply thee.

15 And so after he had patiently endured, he obtained the promise.

16 For men verily swear by the greater : and an oath for confirmation is to them an end of all strife.

17 Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, [†] confirmed it by an oath :

† Gr. interposed himself by an oath.

18 That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us :

19 Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the vail,

20 Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec.

CHAP. VII.

1 Christ Jesus is a priest after the order of Melchisedec. 11 and so far more excellent than the priests of Aaron's order.

^a Gen. 14. 18, &c.

FOR this ^a Melchisedec king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him ;

2 To whom also Abraham gave a tenth part of all ; first being by interpretation King of

righteousness, and after that also, King of Salem, which is, King of peace ;

Anno Domini 64.

3 Without father, without mother, [†] without descent, having neither beginning of days, nor end of life ; but made like unto the Son of God, abideth a priest continually.

† Gr. without pedigree.

4 Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils.

5 And verily ^b they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people, according to the law, that is, of their brethren, though they come out of the loins of Abraham :

^b Numb. 18. 21.

6 But he whose || descent is not counted from || Or, them, received tithes of Abraham, and blessed him that had the promises.

pedigree.

7 And without all contradiction, the less is blessed of the better.

8 And here men that die receive tithes ; but there he receiveth them, of whom it is witnessed that he liveth.

9 And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham.

10 For he was yet in the loins of his father, when Melchisedec met him.

11 If therefore perfection were by the Levitical priesthood (for under it the people received the law) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron ?

12 For the priesthood being changed, there is made of necessity a change also of the law.

13 For he of whom these things are spoken, pertaineth to another tribe, of which no man gave attendance at the altar.

14 For it is evident that our Lord sprang out of Juda ; of which tribe Moses spake nothing concerning priesthood.

15 And it is yet far more evident : for that after the similitude of Melchisedec there ariseth another priest,

16 Who is made not after the law of a carnal commandment, but after the power of an endless life.

17 For he testifieth, ^c Thou art a priest for ever after the order of Melchisedec. ^c Psal. 110. 4.

18 For there is verily a disannulling of the commandment going before, for the weakness and unprofitableness thereof.

19 For the law made nothing perfect, || but the bringing in of a better hope did ; by the which we draw nigh unto God. || Or, but it was the bringing in.

20 And inasmuch as not without an oath he was made priest :

21 (For those priests were made || without an oath : but this with an oath, by him that said unto him, ^d The Lord sware, and will not repent, Thou art a priest for ever after the order of Melchisedec) || Or, without swearing of an oath. ^d Psal. 110. 4.

22 By so much was Jesus made a surety of a better testament.

23 And they truly were many priests, because

Anno Domini cause they were not suffered to continue by reason of death :

64. 24 But this *man*, because he continueth ever, hath an || unchangeable priesthood.

|| Or, which passeth not from one to another. || Or, evermore. 25 Wherefore he is able also to save them || to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for them.

26 For such an high priest became us, *who is* holy, harmless, undefiled, separate from sinners, and made higher than the heavens ;

* Lev. 9. 7. & 16. 6. 27 Who needeth not daily, as ^c those high priests, to offer up sacrifice, first for his own sins, and then for the peoples : for this he did once, when he offered up himself.

28 For the law maketh men high priests which have infirmity ; but the word of the oath which was since the law, *maketh* the Son, who is † consecrated for evermore.

† Gr. perfected.

C H A P. VIII.

1 By the eternal priesthood of Christ, the Levitical priesthood of Aaron is abolished ; 7 and the temporal covenant with the fathers, by the eternal covenant of the gospel.

NOW of the things which we have spoken, *this is* the sum : We have such an high Priest, who is set on the right hand of the throne of the Majesty in the heavens ;

|| Or, of holy things. 2 A minister || of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

3 For every high priest is ordained to offer gifts and sacrifices : wherefore *it is* of necessity that this man have somewhat also to offer.

|| Or, they are priests. 4 For if he were on earth, he should not be a priest, seeing that || there are priests that offer gifts according to the law :

5 Who serve unto the example and shadow of heavenly things, as Moses was admonished of God, when he was about to make the tabernacle.

* Exod. 25. 40. Aëts 7. 44. 6 But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better || covenant, which was established upon better promises.

|| Or, testament.

7 For if that first covenant had been faultless, then should no place have been sought for the second.

* Jer. 31. 31, 32, 33, 34. 8 For finding fault with them, he saith, ^b Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel, and with the house of Judah :

9 Not according to the covenant that I made with their fathers, in the day when I took them by the hand to lead them out of the land of Egypt ; because they continued not in my covenant, and I regarded them not, saith the Lord.

† Gr. give. || Or, upon. 10 For this *is* the covenant that I will make with the house of Israel after those days, saith the Lord ; I will † put my laws into their mind, and write them || in their hearts : and I will be to them a God, and they shall be to me a people.

11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord : for all shall know me, from the least to the greatest.

12 For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

13 In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.

C H A P. IX.

1 The description of the rites and bloody sacrifices of the law, 11 far inferior to the dignity and perfection of the blood and sacrifice of Christ.

T H E N verily the first covenant had also || ordinances of divine service, and a worldly sanctuary. || Or, ceremonies.

2 For there was a tabernacle made, ^a the first wherein *was* the candlestick, and the table, and the shew-bread ; which is called || the sanctuary. || Or, holy.

3 And after the second veil, the tabernacle, which is called the Holiest of all ;

4 Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein *was* ^b the golden pot that had manna, and ^c Aaron's rod that budded, and ^d the tables of the covenant ;

5 And ^e over it the cherubins of glory shadowing the mercy-seat ; of which we cannot now speak particularly.

6 Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God :

7 But into the second *went* the high priest alone ^f once every year, not without blood, which he offered for himself, and *for* the errors of the people :

8 The Holy Ghost this signifying, that the way into the holiest of all, was not yet made manifest, while as the first tabernacle was yet standing :

9 Which *was* a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience,

10 Which stood only in meats and drinks, and divers washings, and carnal || ordinances, imposed on them until the time of reformation. || Or, rites, or, ceremonies.

11 But Christ being come, an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building,

12 Neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us.

13 For if ^g the blood of bulls, and of goats, and ^h the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh,

14 How much more shall the blood of Christ, who, through the eternal Spirit, offered himself without || spot to God, purge your conscience from dead works to serve the living God ?

15 And for this cause he is the Mediator of the new testament, that by means of death, for the

Anno Domini 64.

* Exod. 40.

|| Or, holy.

* Exod. 16.

34.

* Numb.

17. 10.

* Deut. 10.

5.

1 Kings 8.

9.

2 Chron. 5.

10.

* Exod. 25.

22.

* Exod. 30.

10.

Lev. 16. 2.

|| Or, rites,

or, ceremonies.

* Lev. 16.

14.

* Numb.

19. 17. &c.

|| Or, fault.

Anno Domini 64. the redemption of the transgressions *that were* under the first testament, they which are called might receive the promise of eternal inheritance.

16 For where a testament *is*, there must also of necessity be the death of the testator.

17 For a testament *is* of force after men are dead: otherwise it is of no strength at all whilst the testator liveth.

18 Whereupon, neither the first testament was dedicated without blood.

19 For when Moses had spoken every precept to all the people, according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people,

20 Saying, ¹ This is the blood of the testament which God hath enjoined unto you.

21 Moreover, he sprinkled likewise with blood both the tabernacle and all the vessels of the ministry.

22 And almost all things are by the law purged with blood; and without shedding of blood is no remission.

23 *It was* therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

24 For Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now ^k to appear in the presence of God for us:

25 Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others:

26 For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

27 And as it is appointed unto men once to die, but after this the judgement:

28 So ¹ Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time, without sin, unto salvation.

CHAP. X.

¹ The weakness of the law-sacrifices. ¹⁰ The sacrifice of Christ's body once offered, ¹⁴ for ever hath taken away sins. ¹⁹ An exhortation to hold fast the faith, with patience and thanksgiving.

FOR the law having a shadow of good things to come, and not the very image of the things, can never, with those sacrifices which they offered year by year continually, make the comers thereunto perfect.

2 For then would they not have ceased to be offered; because that the worshippers once purged, should have had no more conscience of sins.

3 But in those sacrifices there is a remembrance again made of sins every year.

4 For it is not possible that the blood of bulls and of goats should take away sins.

5 Wherefore, when he cometh into the world,

he saith, ^a Sacrifice and offering thou wouldest not, but a body || hast thou prepared me.

6 In burnt-offerings and *sacrifices* for sin thou hast had no pleasure:

7 Then said I, Lo, I come (In the volume of the book it is written of me) to do thy will, O God.

8 Above, when he said, Sacrifice, and offering, and burnt-offerings, and *offering* for sin thou wouldest not, neither hadst pleasure *therein* (which are offered by the law;)

9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.

10 By the which will we are sanctified, through the offering of the body of Jesus Christ once for all.

11 And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:

12 But this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God;

13 From henceforth expecting ^b till his enemies be made his footstool. ^b Psal. 110.

14 For by one offering he hath perfected for ever them that are sanctified. ¹ Cor. 15.

15 *Whereof* the Holy Ghost also is a witness to us: for after that he had said before, ²⁵ Chap. 1.

16 This is the covenant that I will make with them after those days, saith the Lord, I will ^c put ^c my laws into their hearts, and in their minds ³³ will I write them;

17 And their sins and iniquities will I remember no more.

18 Now, where remission of these *is*, there is no more offering for sin.

19 Having therefore, brethren, || boldness to enter into the holiest by the blood of Jesus, ¹ Or, liberty.

20 By a new and living way, which he hath || consecrated for us, through the vail, that is to say, his flesh; ¹ Or, new made.

21 And *having* an high priest over the house of God;

22 Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

23 Let us hold fast the profession of our faith without wavering: (for he *is* faithful that promised)

24 And let us consider one another to provoke unto love, and to good works:

25 Not forsaking the assembling of ourselves together, as the manner of some *is*; but exhorting one another: and so much the more, as ye see the day approaching.

26 For ^d if we sin wilfully after that we have ^d received the knowledge of the truth, there remaineth no more sacrifice for sins, ^d Chap. 6.

27 But a certain fearful looking for of judgement, and fiery indignation, which shall devour the adversaries. ^e Deut. 19.

28 ^e He that despised Moses' law, died without mercy, under two or three witnesses: ¹⁵ Matth. 13.

29 Of 1.

Anno
Domini
64.

29 Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

^f Deut. 32.

35.

Rom. 12.

19.

^f Deut. 32.

36.

Psal. 50. 4.

30 For we know him that hath said, ^f Vengeance *belongeth* unto me, I will recompense, saith the Lord. And again, ^g The Lord shall judge his people.

31 *It is* a fearful thing to fall into the hands of the living God.

32 But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions:

33 Partly, whilst ye were made a gazing-stock, both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used.

34 For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.

35 Cast not away therefore your confidence, which hath great recompence of reward.

36 For ye have need of patience; that after ye have done the will of God, ye might receive the promise.

^h Hab. 2. 3.

4.

ⁱ Rom. 1.

17.

Gal. 3. 11.

37 For ^h yet a little while, and he that shall come, will come, and will not tarry.

38 Now ⁱ the just shall live by faith: but if *any man* draw back, my soul shall have no pleasure in him.

39 But we are not of them who draw back unto perdition; but of them that believe, to the saving of the soul.

C H A P. XI.

¹ *What faith is.* 6 *Without faith we cannot please God.* 7 *The worthy fruits thereof in the fathers of old time.*

NOW faith is the ^{||} substance of things hoped for, the evidence of things not seen.

2 For by it the elders obtained a good report.

3 Through faith we understand that ^a the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

4 By faith ^b Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness, that he was righteous, God testifying of his gifts: and by it he being dead, ^{||} yet speaketh.

5 By faith ^c Enoch was translated, that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

6 But without faith *it is* impossible to please him. For he that cometh to God, must believe that he is, and *that* he is a rewarder of them that diligently seek him.

7 By faith ^d Noah, being warned of God of things not seen as yet, ^{||} moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.

8 By faith ^e Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

9 By faith he sojourned in the land of promise, as *in* a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise.

10 For he looked for a city which hath foundations, whose builder and maker *is* God.

11 Through faith also ^f Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.

12 Therefore sprang there even of one, and him as good as dead, *so many* as the stars of the sky in multitude, and as the sand which is by the sea-shore innumerable.

13 These all died ⁺ in faith, not having received the promises, but having seen them afar off, and were persuaded of *them*, and embraced *them*, and ^g confessed that they were strangers and pilgrims on the earth.

14 For they that say such things declare plainly that they seek a country.

15 And truly, if they had been mindful of that country, from whence they came out, they might have had opportunity to have returned:

16 But now they desire a better country, that is, an heavenly. Wherefore God is not ashamed to be called their God: for he hath prepared for them a city.

17 By faith ^h Abraham, when he was tried, offered up Isaac: and he that had received the promises, offered up his only-begotten son:

18 ^{||} Of whom it was said, ⁱ That in Isaac shall thy seed be called:

19 Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure.

20 By faith ^k Isaac blessed Jacob and Esau concerning things to come.

21 By faith Jacob, when he was a dying, ¹ blessed both the sons of Joseph; and ^m worshipped, *leaning* upon the top of his staff.

22 By faith ⁿ Joseph, when he died, ^{||} made mention of the departing of the children of Israel; and gave commandment concerning his bones.

23 By faith ^o Moses, when he was born, was hid three months of his parents, because they saw *he was* a proper child: and they were not afraid of the king's ^p commandment.

24 By faith ^q Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;

25 Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;

26 Esteeming the reproach ^{||} of Christ greater riches than the treasures of Egypt: for he had respect unto the recompence of the reward.

27 By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.

Anno
Domini
64.

^c Gen. 12.

4.

^f Gen. 17.

19. & 21. 2.

⁺ Gr. according to faith.

^g Gen. 23.

4. & 47. 9.

¹ Chron.

29. 15.

Psal. 39. 12.

& 119. 19.

^h Gen. 22.

9.

^{||} Or, To.

¹ Gen. 21.

12.

Rom. 9. 7.

^k Gen. 27.

27, 39.

¹ Gen. 48.

15.

^m Gen. 47.

31.

ⁿ Gen. 50.

24, 25.

^{||} Or, remembered.

^o Exod. 2.

2.

Acts 7. 20.

^p Exod. 1.

16.

^q Exod. 2.

11.

^{||} Or, for Christ.

Anno Domini 64. 28 Through faith ^a he kept the passover, and the sprinkling of blood, lest he that destroyed the first-born, should touch them.

¹ Exod. 12. 29 By faith ^a they passed through the Red sea, as by dry land: which the Egyptians assaying to do were drowned.

^{22.} ¹ Josh. 6. 30 By faith ^a the walls of Jericho fell down, after they were compassed about seven days.

^{20.} ¹ Josh. 6. 31 By faith ^a the harlot Rahab perished not with them ^{||} that believed not, when ^a she had received the spies with peace.

^{23.} ^{||} Or, that were disobedient. 32 And what shall I more say? for the time would fail me, to tell of Gedeon, and of Barak, and of Samson, and of Jephthae, of David also, and Samuel, and of the prophets:

² Josh. 2. 1. 33 Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,

34 Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.

⁷ 2 Mac. 7. 35 Women received their dead raised to life again: and others were ^v tortured, not accepting deliverance, that they might obtain a better resurrection.

36 And others had trial of cruel mockings, and scourgings, yea, moreover, of bonds and imprisonment.

37 They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheep-skins, and goat-skins, being destitute, afflicted, tormented;

38 (Of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth.

39 And these all having obtained a good report, through faith, received not the promise:

^{||} Or, foreseen. 40 God having ^{||} provided some better thing for us, that they without us should not be made perfect.

CHAP. XII.

1 An exhortation to constant faith, patience, and godliness. 22 A commendation of the new testament about the old.

Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,

^{||} Or, beginner. 2 Looking unto Jesus the ^{||} author and finisher of our faith; who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God.

3 For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

4 Ye have not yet resisted unto blood, striving against sin.

^a Job 5. 17. ^{Prov.} 3. 11. 5 And ye have forgotten the exhortation, which speaketh unto you, as unto children, ^a My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him.

^b Rev. 3. 19. 6 For ^b whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

7 If ye endure chastening, God dealeth with you as with sons: for what son is he whom the father chasteneth not?

8 But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

9 Furthermore, we have had fathers of our flesh, which corrected us, and we gave *them* reverence: shall we not much rather be in subjection unto the Father of spirits, and live?

10 For they verily for a few days chastened *us* after their own pleasure; but he for our profit, that we might be partakers of his holiness.

11 Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

12 Wherefore ^c lift up the hands which hang ^c Isai. 35. down, and the feeble knees;

13 And make ^{||} straight paths for your feet, ^{||} Or, even. lest that which is lame be turned out of the way, but let it rather be healed.

14 ^d Follow peace with all *men*, and holiness, ^d Rom. 12. without which no man shall see the Lord: 18.

15 Looking diligently, lest any man ^{||} fail of ^{||} Or, fall the grace of God; lest any root of bitterness *from* springing up, trouble *you*, and thereby many be defiled;

16 Lest there *be* any fornicator, or profane person, as Esau, ^e who for one morsel of meat ^e Gen. 25. sold his birthright. 33.

17 For ye know, how that afterward, ^f when ^f Gen. 27. he would have inherited the blessing, he was rejected: for he found no ^{||} place of repentance, though he sought it carefully with tears. 38.

18 For ye are not come unto ^g the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, ^{||} Or, way to change his mind. ^g Exod. 19. 12, 18, 19.

19 And the sound of a trumpet, and the voice of words; which *voice* they that heard, ^h intreated ^h Exod. 20. that the word should not be spoken to them 19. any more:

20 For they could not endure that which was commanded, ⁱ And if so much as a beast touch ⁱ Exod. 19. the mountain, it shall be stoned, or thrust through 13. with a dart.

21 And so terrible was the sight, *that* Moses said, I exceedingly fear and quake.

22 But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,

23 To the general assembly and church of the first-born, which are ^{||} written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, ^{||} Or, enrolled.

24 And to Jesus the mediator of the new ^{||} covenant, and to ^k the blood of sprinkling, that speaketh better things than *that* of Abel. ^{||} Or, testament. ^k 1 Pet. 1. 2.

25 See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more *shall* not we *escape*, if we turn away from him that *speaketh* from heaven:

26 Whose

Anno Domini 64. 26 Whose voice then shook the earth : but now he hath promised, saying, ¹ Yet once more I shake not the earth only, but also heaven.

¹ Hag. 2. 6. 27 And this word, Yet once more, signifieth the removing of those things that || are shaken, as of things that are made, that those things which cannot be shaken may remain.

¹ Or, may be shaken. 28 Wherefore, we receiving a kingdom which cannot be moved, || let us have grace, whereby we may serve God acceptably, with reverence and godly fear.

² Deut. 4. 29 For ² our God is a consuming fire.

C H A P. XIII.

¹ Divers admonitions, as to charity, 4 to honest life, 5 to avoid covetousness, 7 to regard God's preachers, 9 to take heed of strange doctrines, 10 to confess Christ, 16 to give alms, 17 to obey governors, 18 to pray for the apostle. 20 The conclusion.

² Rom. 12. L E T ² brotherly love continue.

¹⁰ 2 ^b Be not forgetful to entertain strangers : for thereby ^c some have entertained angels unawares.

¹ Pet. 4. 9. 3 Remember them that are in bonds, as bound with them ; and them which suffer adversity, as being yourselves also in the body.

^c Gen. 18. 4 Marriage is honourable in all, and the bed undefiled : but whoremongers and adulterers God will judge.

³ & 19. 2. 5 Let your conversation be without covetousness ; and be content with such things as ye have. For he hath said, ^d I will never leave thee, nor forsake thee.

^d Deut. 31. 6 So that we may boldly say, ^e The Lord is my helper, and I will not fear what man shall do unto me.

^e Psal. 56. 7 Remember them which || have the rule over you, who have spoken unto you the word of God : whose faith follow, considering the end of their conversation.

¹ Or, are the guides. 8 Jesus Christ the same yesterday, and to-day, and for ever.

9 Be not carried about with diverse and strange doctrines : for it is a good thing that the heart be established with grace, not with meats, which have not profited them that have been occupied therein.

10 We have an altar, whereof they have no right to eat which serve the tabernacle.

11 For ^f the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burnt without the camp.

12 Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.

13 Let us go forth therefore unto him without the camp, bearing his reproach.

14 ^g For here have we no continuing city, but we seek one to come.

15 By him therefore let us offer the sacrifice of praise to God continually, that is, ^h the fruit of our lips, [†] giving thanks to his name.

16 But to do good, and to communicate, forget not : for ⁱ with such sacrifices God is well pleased.

17 ^k Obey them that || have the rule over you, and submit yourselves : for they watch for your souls, as they that must give account : that they may do it with joy, and not with grief : for that is unprofitable for you.

18 Pray for us : for we trust we have a good conscience, in all things willing to live honestly.

19 But I beseech you the rather to do this, that I may be restored to you the sooner.

20 Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting || covenant,

21 Make you perfect in every good work to do his will, || working in you that which is well-pleasing in his sight, through Jesus Christ ; to whom *be* glory for ever and ever. Amen.

22 And I beseech you, brethren, suffer the word of exhortation : for I have written a letter unto you in few words.

23 Know ye, that *our* brother Timothy is set at liberty ; with whom, if he come shortly, I will see you.

24 Salute all them that have the rule over you, and all the saints. They of Italy salute you.

25 Grace *be* with you all. Amen.

¶ Written to the Hebrews from Italy, by Timothy.

¶ The general Epistle of J A M E S.

C H A P. I.

We are to rejoice under the cross, 5 to ask wisdom of God, 13 and in our trials not to impute our weakness, or sins unto him, 22 but rather to hearken to the word, to meditate in it, and to do thereafter : 26 otherwise men may seem, but never be truly religious.

Anno Domini cir. 60. J A M E S a servant of God, and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.

2 My brethren, count it all joy when ye fall into divers temptations ;

^a Rom. 5. 3. 3 ^a Knowing *this*, that the trying of your faith worketh patience.

4 But let patience have *her* perfect work, that ye may be perfect and entire, wanting nothing.

5 If any of you lack wisdom, ^b let him ask of God, that giveth to all *men* liberally, and up- b Matth. 7. braideth not ; and it shall be given him.

6 But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven with the wind, and tossed.

7 For let not that man think that he shall receive any thing of the Lord.

8 A double-minded man is unstable in all his ways.

9 Let the brother of low degree || rejoice in || Or, glory that he is exalted :

10 But

Anno Domini cir. 60. 10 But the rich, in that he is made low : because ^c as the flower of the grafs he shall pass away.

11 For the sun is *no sooner* risen with a burning heat, but it withereth the grafs, and the flower thereof falleth, and the grace of the fashion of it perisheth : so also shall the rich man fade away in his ways.

12 ^d Blessed is the man that endureth temptation : for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

13 Let no man say when he is tempted, I am tempted of God : for God cannot be tempted with *evil*, neither tempteth he any man.

14 But every man is tempted when he is drawn away of his own lust, and enticed.

15 Then, when lust hath conceived, it bringeth forth sin : and sin, when it is finished, bringeth forth death.

16 Do not err, my beloved brethren.

17 Every good gift, and every perfect gift, is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

18 Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures.

19 Wherefore, my beloved brethren, let every man be swift to hear, ^e slow to speak, slow to wrath.

20 For the wrath of man worketh not the righteousness of God.

21 Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

22 But ^f be ye doers of the word, and not hearers only, deceiving your own selves.

23 For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass :

24 For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

25 But whofo looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his *deed*.

26 If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.

27 Pure religion, and undefiled before God and the Father, is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

C H A P. II.

1 It is not agreeable to Christian profession to regard the rich, and to despise the poor brethren : 13 rather we are to be loving and merciful ; 14 and not to boast of faith, where no deeds are : 17 which is but a dead faith, 19 the faith of devils, 21 not of Abraham, 25 and Rahab.

MY brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, Domini with ^a respect of persons.

2 For if there come unto your *assembly* a man with a gold ring, in goodly apparel, and there come in also a poor man, in vile raiment ;

3 And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here *in a good place* ; and say to the poor, Stand thou there, or sit here under my footstool :

4 Are ye not then partial in yourselves, and are become judges of evil thoughts ?

5 Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of *the kingdom* which he hath promised to them that love him ?

6 But ye have despised the poor. Do not rich men oppress you, and draw you before the judgement-seats ?

7 Do not they blaspheme that worthy name, by the which ye are called ?

8 If ye fulfil the royal law according to the scripture, ^b Thou shalt love thy neighbour as thyself, ye do well :

9 But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.

10 For whosoever shall keep the whole law, and yet offend in one *point*, he is guilty of all.

11 For *he* that said, Do not commit adultery ; said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

12 So speak ye, and so do, as they that shall be judged by the law of liberty.

13 For he shall have judgement without mercy that hath shewed no mercy ; and mercy *rejoiceth* against judgement.

14 What *doth it* profit, my brethren, though a man say he hath faith, and have not works ? can faith save him ?

15 If a brother or sister be naked, and destitute of daily food ;

16 And one of you say unto them, Depart in peace, be ye warmed, and be ye filled ; notwithstanding ye give them not those things which are needful to the body ; what *doth it* profit ?

17 Even so faith, if it hath not works, is dead, being *alone*.

18 Yea, a man may say, Thou hast faith, and I have works : shew me thy faith *without* thy works, and I will shew thee my faith by my works.

19 Thou believest that there is one God ; thou doest well. The devils also believe, and tremble.

20 But wilt thou know, O vain man, that faith without works is dead ?

21 Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar ?

22 *Seest thou* how faith wrought with his works, and by works was faith made perfect ?

23 And the scripture was fulfilled, which saith, ^c Abraham believed God, and it was imputed Gal. 3. 6.

Anno Domini cir. 60.

^a Lev. 19.

¹⁵ Deut. 1. 17.

& 16. 19.

Prov. 24.

²³ Gr. syna-

gogue.

Or, well,

or, seemly.

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Anno Domini
cir. 60. puted unto him for righteousness: and he was called the Friend of God.

24 Ye see then how that by works a man is justified, and not by faith only.

25 Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way?

|| Or, breath. 26 For as the body without the || spirit is dead, so faith without works is dead also.

C H A P. III.

1 We are not rashly or arrogantly to reprove others: 5 but rather to bridle the tongue, a little member, but a powerful instrument of much good, and great harm. 13 They who be truly wise, be mild and peaceable, without envying and strife.

|| Or, judgement. MY brethren, be not many masters, knowing that we shall receive the greater || condemnation.

2 For in many things we offend all. 3 If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.

3 Behold, we put bits in the horses mouths, that they may obey us; and we turn about their whole body.

4 Behold also the ships, which, though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth.

|| Or, wood. 5 Even so the tongue is a little member, and boasteth great things. Behold, how great || a matter a little fire kindleth!

6 And the tongue is a fire, a world of iniquity. So is the tongue amongst our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.

† Gr. nature. 7 For every † kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of † mankind;

† Gr. nature of man. 8 But the tongue can no man tame; it is an unruly evil, full of deadly poison.

9 Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God.

10 Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

|| Or, hole. 11 Doth a fountain send forth at the same || place sweet water and bitter?

12 Can the fig-tree, by brethren, bear olive-berries? either a vine, figs? so can no fountain both yield salt water and fresh.

13 Who is a wise man and endued with knowledge amongst you? let him shew out of a good conversation his works with meekness of wisdom.

14 But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.

|| Or, natural. 15 This wisdom descendeth not from above, but is earthly, || sensual, devilish.

† Gr. tumult, or, unquietness. 16 For where envying and strife is, there is † confusion and every evil work.

17 But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be

intreated, full of mercy and good fruits, || without partiality, and without hypocrisy.

18 And the fruit of righteousness is sown in peace of them that make peace.

C H A P. IV.

1 We are to strive against covetousness, 4 intemperance, 5 pride, 11 detraction and rash judgement of others: 13 and not to be confident in the good success of worldly business; but mindful ever of the uncertainty of this life, to commit ourselves and all our affairs to God's providence.

FROM whence come wars and || fightings || Or, among you? come they not hence, even of your || lusts, that war in your members? || Or, pleasures.

2 Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not.

3 Ye ask, and receive not, because ye ask amiss, that ye may consume it upon you || lusts. || Or, pleasures.

4 Ye adulterers, and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world, is the enemy of God.

5 Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth || to envy? || Or, enviously?

6 But he giveth more grace. Wherefore he saith, 7 God resisteth the proud, but giveth grace unto the humble. 8 Prov. 3. 34.

7 Submit yourselves therefore to God. 8 Resist the devil, and he will flee from you. 1 Pet. 5. 5. Ephel. 4. 27.

8 Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners, and purify your hearts, ye double-minded.

9 Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness.

10 10 Humble yourselves in the sight of the Lord, and he shall lift you up. 1 Pet. 5. 6.

11 Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge.

12 There is one law-giver, who is able to save, and to destroy. 13 Who art thou that judgest another? 4 Rom. 14. 4.

13 13 Go to now, ye that say, To-day or tomorrow we will go into such a city, and continue there a year, and buy, and sell, and get gain: 1 Pet. 3. 1.

14 Whereas ye know not what shall be on the morrow: For what is your life? || It is even a vapour that appeareth for a little time, and then vanisheth away. || Or, For it is.

15 For that ye ought to say, 16 If the Lord will, we shall live, and do this, or that. 1 Cor. 4. 19.

16 But now ye rejoice in your boastings: all such rejoicing is evil.

17 Therefore to him that knoweth to do good, and doeth it not, to him it is sin.

C H A P. V.

1 Wicked rich men are to fear God's vengeance.

7 We ought to be patient in afflictions, after the example of the prophets, and Job; 12 to forbear swearing; 13 to pray in adversity, to sing

sing in prosperity; 16 to acknowledge mutually our several faults, to pray one for another; 19 and to reduce a straying brother to the truth.

Anno
Domini
cir. 60.

GO to now, ye rich men, weep and howl, for your miseries that shall come upon you.

2 Your riches are corrupted, and your garments are moth eaten.

3 Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days.

4 Behold, the hire of the labourers, which have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped, are entered into the ears of the Lord of sabaoth.

5 Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter.

6 Ye have condemned and killed the just; and he doth not resist you.

¶ Or, Be
long patient,
or, suffer
with long
patience.

7 ¶ Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

8 Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.

¶ Or, Groan,
or, Grieve
not.

9 ¶ Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door.

10 Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience.

11 Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord: that the Lord is very pitiful, and of tender mercy.

Anno
Domini
cir. 60.

12 But above all things, my brethren, swear^a neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation.

13 Is any among you afflicted? let him pray. Is any merry? let him sing psalms.

14 Is any sick among you? let him call for the elders of the church; and let them pray over him, b anointing him with oil in the name of the Lord: 13.

15 And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

16 Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.

17 Elias was a man subject to like passions as we are, and c he prayed ¶ earnestly that it might not rain: and it rained not on the earth by the space of three years and six months.

c 1 Kings
17. 1.
¶ Or, in his
prayer.

18 And d he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

d 1 Kings
18. 42, 45.
e Matth.
18. 15.

19 Brethren, e if any of you do err from the truth, and one convert him;

20 Let him know that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins.

¶ The First Epistle general of PETER.

CHAP. I.

1 He blesteth God for his manifold spiritual graces, 10 shewing that the salvation in Christ is no news, but a thing prophesied of old: 13 and exhorteth them accordingly to a godly conversation, soasmuch as they are now born anew by the word of God.

Anno
Domini
cir. 60.

PETER an apostle of Jesus Christ to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,

2 Elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience, and a sprinkling of the blood of Jesus Christ: Grace unto you and peace be multiplied.

a Hebr. 12.
24.

3 b Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead,

b 2 Cor. 1. 3.
Ephes. 1. 3.
† Gr. much.

4 To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven ¶ for you,

¶ Or, for us.

5 Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time.

6 Wherein ye greatly rejoice, though now for a season (if need be) ye are in heaviness through manifold temptations:

7 That the trial of your faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honour, and glory, at the appearing of Jesus Christ:

8 Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable, and full of glory:

9 Receiving the end of your faith, even the salvation of your souls.

10 Of which salvation the prophets have enquired, and searched diligently, who prophesied of the grace that should come unto you:

11 Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

12 Unto whom it was revealed, that not unto themselves, but unto us, they did minister the things which are now reported unto you, by them that have preached the gospel unto you, with the Holy Ghost sent down from heaven;

Anno Domini cir. 60. + Gr. perfectly.

heaven; which things the angels desire to look into.

13 Wherefore gird up the loins of your mind, be sober, and hope + to the end, for the grace that is to be brought unto you at the revelation of Jesus Christ;

14 As obedient children, not fashioning yourselves according to the former lusts, in your ignorance:

15 But as he which hath called you is holy, so be ye holy in all manner of conversation;

16 Because it is written, ^c Be ye holy; for I am holy.

17 And if ye call on the Father, ^d who without respect of persons, judgeth according to every man's work, pass the time of your sojourning here in fear:

18 Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers;

19 But with the precious blood of Christ, as of a lamb without blemish and without spot:

20 ^e Who verily was fore-ordained before the foundation of the world, but was manifest in these last times for you:

21 Who by him do believe in God that raised him up from the dead, and gave him glory, that your faith and hope might be in God.

22 Seeing ye have purified your souls in obeying the truth through the Spirit, unto unfeigned ^f love of the brethren; see that ye love one another with a pure heart fervently:

23 Being born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth for ever.

24 || For ^g all flesh is as grass, and all the glory of man, as the flower of grass. The grass withereth, and the flower thereof falleth away:

25 But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.

C H A P. II.

1 He deborteth them from the breach of charity; 4 shewing that Christ is the foundation whereon they are built. 11 He beseecheth them also to abstain from fleshly lusts, 13 to be obedient to magistrates; 18 and teacheth servants how to obey their masters, 20 patiently suffering for well-doing, after the example of Christ.

Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil-speakings,

2 As new-born babes, desire the sincere milk of the word, that ye may grow thereby:

3 If so be ye have tasted that the Lord is gracious.

4 To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious,

|| Or, be ye built.

5 Ye also, as lively stones, || are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

6 Wherefore also it is contained in the scripture, ^a Behold, I lay in Sion a chief corner-stone, elect, precious: and he that believeth on him shall not be confounded.

7 Unto you therefore which believe, ^b he is || precious: but unto them which be disobedient, ^c the stone which the builders disallowed, the same is made the head of the corner,

8 ^e And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient; whereunto they were also appointed.

9 But ye are a chosen generation, ^d a royal priesthood, an holy nation, || a peculiar people; that ye should shew forth the || praises of him, who hath called you out of darkness into his marvellous light:

10 ^e Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.

11 Dearly beloved, I beseech you as strangers and pilgrims, ^f abstain from fleshly lusts, which war against the soul;

12 ^g Having your conversation honest among the Gentiles: that || whereas they speak against you as evil-doers, ^h they may by your good works which they shall behold, glorify God in the day of visitation.

13 ⁱ Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme;

14 Or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well.

15 For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men:

16 As free, and not + using your liberty for a cloke of maliciousness, but as the servants of God.

17 || Honour all men. Love the brotherhood. Fear God. Honour the king.

18 ^k Servants, be subject to your masters with all fear, not only to the good and gentle, but also to the froward.

19 For this is || thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully.

20 For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is || acceptable with God.

21 For even hereunto were ye called: because Christ also suffered || for us, leaving us an example, that ye should follow his steps:

22 ^l Who did no sin, neither was guile found in his mouth:

23 Who, when he was reviled, reviled not again; when he suffered, he threatened not; but || committed himself to him that judgeth righteously:

24 ^m Who his own self bare our sins in his own body || on the tree, that we being dead to sin, || Or, to.

Anno Domini cir. 60. 16. 18. 28.

Rom. 9. 33. || Or, an honour.

|| Psal. 118. 22. Matth. 21. 42.

Acts 4. 11. || Or, a peculiar people.

Rom. 9. 33. || Or, a purchased people.

|| Or, virtues. || Or, a purchased people.

|| Or, a purchased people. || Or, virtues.

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|| Or, a purchased people. || Or, virtues.

Anno Domini
cir. 60. sin, should live unto righteousness: by whose stripes ye were healed.

25 For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

C H A P. III.

1 He teacheth the duty of wives and husbands to each other; 8 exhorting all men to unity and love, 14 and to suffer persecution. 19 He declareth also the benefits of Christ toward the old world.

Likewise, ^a ye wives, be in subjection to your own husbands; that if any obey not the word, they also may without the word be won by the conversation of the wives,

2 While they behold your chaste conversation coupled with fear.

3 ^b Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel;

4 But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.

5 For after this manner, in the old time, the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands;

6 Even as Sara obeyed Abraham, ^c calling him Lord: whose [†] daughters ye are as long as ye do well, and are not afraid with any amazement.

7 Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.

8 Finally, ^d be ye all of one mind, having compassion one of another; ^{||} love as brethren, be pitiful, be courteous:

9 ^d Not rendering evil for evil, or railing for railing: but contrariwise, blessing; knowing that ye are thereunto called, that ye should inherit a blessing.

10 For ^e he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile.

11 Let him ^f eschew evil, and do good; let him seek peace, and ensue it.

12 For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is [†] against them that do evil.

13 And who is he that will harm you, if ye be followers of that which is good?

14 ^g But and if ye suffer for righteousness sake, happy are ye: and ^h be not afraid of their terror, neither be troubled;

15 But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and ^{||} fear:

16 ⁱ Having a good conscience; that whereas they speak evil of you, as of evil-doers, they may

be ashamed that falsely accuse your good conversation in Christ.

17 For it is better, if the will of God be so, that ye suffer for well-doing, than for evil-doing.

18 For Christ also hath ^k once suffered for sins, ^k Rom. 5. 6. the just for the unjust, that he might bring us to God: being put to death in the flesh, but quickened by the Spirit: ^{Hebr. 9. 28.}

19 By which also he went and preached unto the spirits in prison;

20 Which sometime were disobedient, ^l when ^l Gen. 6. 3. once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved by water.

21 The like figure whereunto, even baptism, doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience towards God) by the resurrection of Jesus Christ:

22 Who is gone into heaven, and is on the right hand of God; angels, and authorities, and powers, being made subject unto him.

C H A P. IV.

1 He exhorteth them to cease from sin by the example of Christ, and the consideration of the general end that now approacheth: 12 and comforteth them against persecution.

Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh, hath ceased from sin;

2 That he no longer should live the rest of his time in the flesh, to the lusts of men, but to the will of God.

3 For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries:

4 Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you:

5 Who shall give account to him that is ready to judge the quick and the dead.

6 For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

7 But the end of all things is at hand: be ye therefore sober, and watch unto prayer.

8 And above all things have fervent charity among yourselves: for ^a charity ^{||} shall cover the multitude of sins. ^a Prov. 10. 12.

9 ^b Use hospitality one to another without grudging. ^{||} Or, will. ^b Rom. 12. 13.

10 ^c As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. ^c Rom. 12. 6.

11 If any man speak, let him speak as the oracles of God: if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ;

Anno Domini cir. 60. Christ; to whom be praise and dominion for ever and ever. Amen.

12 Beloved, think it not strange concerning the fiery trial, which is to try you, as though some strange thing happened unto you:

13 But rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy.

14 ^a Matth. 5. 11. If ye be reproached for the name of Christ, happy are ye: for the spirit of glory, and of God, resteth upon you. On their part he is evil spoken of, but on your part he is glorified.

15 But let none of you suffer as a murderer, or as a thief, or as an evil-doer, or as a busy-body in other mens matters.

16 Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf.

17 For the time is come that judgement must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?

18 ^c Prov. 11. 31. And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?

19 Wherefore, let them that suffer according to the will of God, commit the keeping of their souls to him in well-doing, as unto a faithful Creator.

CHAP. V.

1 He exhorteth the elders to feed their flocks; 5 the younger to obey; 8 and all, to be sober, watchful, and constant in the faith; 9 to resist the cruel adversary the devil.

THE elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed:

2 Feed the flock of God || which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind;

3 Neither as || being lords over God's heritage, but being ensamples to the flock.

4 And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

5 Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility. For ^a God resisteth the proud, and giveth grace to the humble.

6 ^b Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:

7 ^c Casting all your care upon him, for he careth for you.

8 Be sober, be vigilant: because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour;

9 Whom resist, stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.

10 But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.

11 To him be glory and dominion for ever and ever. Amen.

12 By Silvanus a faithful brother unto you (as I suppose) I have written briefly, exhorting, and testifying, that this is the true grace of God wherein ye stand.

13 The church that is at Babylon, elected together with you, saluteth you; and so doth Marcus my son.

14 ^d Rom. 16. Greet ye one another with a kiss of charity. Peace be with you all that are in Christ Jesus. Amen.

¶ The Second Epistle general of P E T E R.

CHAP. I.

1 Confirming them in hope of the increase of God's graces, 5 he exhorteth them by faith and good works, to make their calling sure: 12 whereof he is careful to remember them, knowing that his death is at hand: 16 and warneth them to be constant in the faith of Christ, who is the true Son of God, by the eye-witness of the apostles beholding his majesty, and by the testimony of the Father and the prophets.

Anno Domini 66. SIMON Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us, through the righteousness of God, and our Saviour Jesus Christ.

2 Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord,

3 According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us || to glory and virtue:

4 Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

5 And besides this, giving all diligence, add to your faith virtue, and to virtue knowledge,

6 And to knowledge temperance, and to temperance patience, and to patience godliness,

7 And to godliness brotherly kindness, and to brotherly kindness charity.

8 For if these things be in you, and abound, they make you that ye shall neither be barren, nor

Anno Domini 66. nor unfruitful in the knowledge of our Lord Jesus Christ.

9 But he that lacketh these things is blind, and cannot see far off, and hath forgotten that he was purged from his old sins.

10 Wherefore the rather, brethren, give diligence to make your calling and election sure: for, if ye do these things, ye shall never fall:

11 For so an entrance shall be ministered unto you abundantly, into the everlasting kingdom of our Lord and Saviour Jesus Christ.

12 Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth.

13 Yea, I think it meet, as long as I am in this tabernacle, to stir you up, by putting you in remembrance;

^a John 21. 13. 14 Knowing that shortly I must put off *this* my tabernacle, even as ^a our Lord Jesus Christ hath shewed me.

15 Moreover, I will endeavour, that ye may be able, after my decease, to have these things always in remembrance.

^a 1 Cor. 1. 27. & 2. 1. 16 For we have not followed ^b cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty.

^c Matth. 17. 5. 17 For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, ^c This is my beloved Son, in whom I am well pleased.

18 And this voice which came from heaven we heard, when we were with him in the holy mount.

19 We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts:

20 Knowing this first, that no prophecy of the scripture is of any private interpretation.

^d 2 Tim. 3. 16. 21 For ^d the prophecy came not *||* in old time, by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

CHAP. II.

1 He foretelleth them of false teachers, shewing the impiety and punishment both of them and their followers; 7 from which the godly shall be delivered, as Lot was out of Sodom: 10 and more fully describeth the manners of those profane and blasphemous seducers, whereby they may be the better known and avoided.

BUT there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

^e Or, lascivious ways, as some copies read. 2 And many shall follow their *||* pernicious ways; by reason of whom the way of truth shall be evil spoken of.

3 And through covetousness shall they, with feigned words, make merchandise of you: whose judgement now of a long time lingereth not, and their damnation slumbereth not.

4 For if God spared not ^a the angels that sinned, but cast them down to hell, and delivered ^a Job 4. 13. them into chains of darkness, to be reserved unto judgement; Jude 6.

5 And spared not the old world, but saved ^b Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly; ^b Gen. 7.

6 And ^c turning the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, making them an ensample unto those that should live ungodly; ^c Gen. 19. 24.

7 And delivered just Lot, vexed with the filthy conversation of the wicked:

8 (For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds)

9 The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgement to be punished:

10 But chiefly them that walk after the flesh in the lust of uncleanness, and despise *||* government: ^d Presumptuous are they, self-willed, they are not afraid to speak evil of dignities. *||* Or, domination. ^d Jude 8.

11 Whereas angels, which are greater in power and might, bring not railing accusation *||* against them before the Lord. *||* Some read, against themselves.

12 But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not, and shall utterly perish in their own corruption;

13 And shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day-time. Spots they are and blemishes, sporting themselves with their own deceivings, while they feast with you;

14 Having eyes full of *†* adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have, exercised with covetous practices; cursed children: [†] Gr. an adulterers.

15 Which have forsaken the right way, and are gone astray, following the way of ^e Balaam the son of Bofor, who loved the wages of unrighteousness; ^e Numb. 22. 23. Jude 11.

16 But was rebuked for his iniquity. The dumb ass speaking with man's voice, forbade the madness of the prophet.

17 ^f These are wells without water, clouds ^f Jude 12, that are carried with a tempest; to whom the mist of darkness is reserved for ever. ^{13.}

18 For when they speak great swelling words of vanity, they allure, through the lusts of the flesh, through much wantonness, those that were *||* clean escaped from them who live in error. *||* Or, for a little, or, a while, as some read.

19 While they promise them liberty, they themselves are ^g the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage. ^g John 8. 34. Rom. 6.

Anno Domini 66. ^h Matth. 12. 45. Hebr. 6. 4. 20 For ^h if after they have escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worie with them than the beginning.

21 For it had been better for them not to have known the way of righteousness, than after they have known it, to turn from the holy commandment delivered unto them.

¹ Prov. 26. 11. 22 But it is happened unto them according to the true proverb, ¹ The dog is turned to his own vomit again; and, The sow that was washed, to her wallowing in the mire.

C H A P. III.

He assureth them of the certainty of Christ's coming to judgement, against these scorers who dispute against it; 8 warning the godly for the long patience of God, to hasten their repentance.

10 He describeth also the manner how the world shall be destroyed: 11 exhorting them, from the expectation thereof, to all holiness of life; 15 and again, to think the patience of God to tend to their salvation, as Paul wrote to them in his epistles.

THIS second epistle, beloved, I now write unto you; in *both* which I stir up your pure minds by way of remembrance:

2 That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour:

^a 1 Tim. 4. 1. 3 ^a Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,

² Tim. 3. 1. Jude 18. 4 And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as *they were* from the beginning of the creation.

5 For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth [†] standing out of the water, and in the water:

6 Whereby the world that then was, being overflowed with water, perished:

7 But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire, against the day of judgement, and perdition of ungodly men.

8 But, beloved, be not ignorant of this one thing, that one day *is* with the Lord as a thousand years, and ^a a thousand years as one day.

9 The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, ^c not willing that any should perish, but ^d that all should come to repentance.

10 But ^e the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burnt up.

11 Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness;

12 Looking for and ^{||} *hasting* unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? ^{||} Or, *hasting the coming.*

13 Nevertheless we, according to his promise, look for ^f new heavens and a new earth, wherein dwelleth righteousness.

14 Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless;

15 And account that ^g the long-suffering of our Lord *is* salvation; even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you;

16 As also in all *his* epistles, speaking in them of these things: in which are some things hard to be understood, which they that are unlearned and unstable wrest, as *they do* also the other scriptures, unto their own destruction.

17 Ye therefore, beloved, seeing ye know *these things* before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness.

18 But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him *be* glory both now and for ever. Amen.

Anno Domini 66.

^b Psal. 90.

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^c Ezek. 18.

^{32.} & ^{33.}

^{11.}

^d 1 Tim. 2.

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^e 1 Thess.

^{5.} 2.

^f Isai. 65.

^{17.} & ^{66.}

^{22.}

^{Rev.} 21. 1.

^g Rom. 2.

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¶ The First Epistle general of JOHN.

CHAP. I.

¹ He describeth the person of Christ, in whom we have eternal life by a communion with God: ⁵ to which we must adjoin holiness of life, to testify the truth of that our communion and profession of faith, as also to assure us of the forgiveness of our sins by Christ's death.

Anno Domini 90.

THAT which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of life;

² (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life which was with the Father, and was manifested unto us)

³ That which we have seen and heard, declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.

⁴ And these things write we unto you, that your joy may be full.

⁵ This then is the message which we have heard of him, and declare unto you, that ^a God is light, and in him is no darkness at all.

⁶ If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:

⁷ But if we walk in the light, as he is in the light, we have fellowship one with another, and ^b the blood of Jesus Christ his Son cleanseth us from all sin.

⁸ ^c If we say that we have no sin, we deceive ourselves, and the truth is not in us.

⁹ If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

¹⁰ If we say we have not sinned, we make him a liar, and his word is not in us.

CHAP. II.

¹ He comforteth them against the sins of infirmity.

³ Rightly to know God is to keep his commandments, to love our brethren, ¹⁵ and not to love the world: ¹⁸ We must beware of seducers: ²⁰ from whose deceits the godly are safely preserved by perseverance in faith, and holiness of life.

MY little children, these things write I unto you, that ye sin not. And if any man sin, ^a we have an advocate with the Father, Jesus Christ the righteous:

² And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

³ And hereby we do know that we know him, if we keep his commandments.

⁴ He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

⁵ But who so keepeth his word, in him verily

is the love of God perfected: hereby know we that we are in him.

⁶ He that saith he abideth in him, ought himself also so to walk, even as he walked.

⁷ Brethren, ^b I write no new commandment unto you, but an old commandment, which ye had from the beginning: The old commandment is the word which ye have heard from the beginning.

⁸ Again, a new commandment I write unto you, which thing is true in him, and in you: because the darkness is past, and the true light now shineth.

⁹ He that saith he is in the light, and hateth his brother, is in darkness even until now.

¹⁰ ^c He that loveth his brother, abideth in the light, and there is none [†] occasion of stumbling in him.

¹¹ But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.

¹² I write unto you, little children, because your sins are forgiven you for his name's sake.

¹³ I write unto you, fathers, because ye have known him *that is* from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father.

¹⁴ I have written unto you, fathers, because ye have known him *that is* from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

¹⁵ Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.

¹⁶ For all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

¹⁷ And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

¹⁸ Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time.

¹⁹ They went out from us, but they were not of us: for if they had been of us, they would, no doubt, have continued with us: but *they went out*, that they might be made manifest, that they were not all of us.

²⁰ But ye have an unction from the Holy One, and ye know all things.

²¹ I have not written unto you because ye know not the truth: but because ye know it, and that no lie is of the truth.

²² Who is a liar, but he that denieth that Jesus

Anno Domini 90.

^b John 5.

^c Chap. 3.

[†] Gr.

scandal.

^a Hebr. 9. 14.
^b Rev. 1. 5.
^c 1 Kings 8. 46.
Prov. 20. 9.
Eccles. 7. 20.

^a Hebr. 9. 24.

Anno Domini 90. is the Christ? He is antichrist that denieth the Father and the Son.

23 Whosoever denieth the Son, the same hath not the Father: *[but] he that acknowledgeth the Son, hath the Father also.*

24 Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning, shall remain in you, ye also shall continue in the Son, and in the Father.

25 And this is the promise that he hath promised us, *even eternal life.*

26 These things have I written unto you concerning them that seduce you.

27 But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: But, as the same anointing teacheth you of all things, and is truth, and is no lie; and even as it hath taught you, ye shall abide in *||* him.

|| Or, it.

28 And now, little children, abide in him; that when he shall appear, we may have confidence, and not be ashamed before him at his coming.

|| Or, know ye.

29 If ye know that he is righteous, *||* ye know that every one that doeth righteousness is born of him.

CHAP. III.

1 *He declareth the singular love of God towards us, in making us his sons: 3 who therefore ought obediently to keep his commandments, 11 as also brotherly to love one another.*

BEhold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.

2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

3 And every man that hath this hope in him purifieth himself, even as he is pure.

4 Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.

* Mai. 55. 6, &c.

5 And ye know that he was manifested *a* to take away our sins; and in him is no sin.

6 Whosoever abideth in him, sinneth not: whosoever sinneth hath not seen him, neither known him.

7 Little children, let no man deceive you. He that doeth righteousness is righteous, even as he is righteous:

* John 8. 44.

8 *b* He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested that he might destroy the works of the devil.

9 Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.

10 In this the children of God are manifest, and the children of the devil: Whosoever doeth not righteousness is not of God, neither he that loveth not his brother.

|| Or, commandment.

11 For this is the *||* message that ye heard

from the beginning, *c* that we should love one another.

Anno Domini 90.

12 Not as *d* Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.

c John 13. 34. & 15. 12.

13 Marvel not, my brethren, if the world hate you.

a Gen. 4. 8.

14 We know that we have passed from death unto life, because we love the brethren. He that loveth not *his* brother, abideth in death.

15 Whosoever hateth his brother, is a murderer: and ye know that no murderer hath eternal life abiding in him.

16 Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down *our* lives for the brethren.

17 But *e* who hath this world's good, and seeth his brother have need, and shutteth up his bowels of *compassion* from him, how dwelleth the love of God in him?

c Luke 3. 11.

18 My little children, let us not love in word, neither in tongue, but in deed and in truth.

19 And hereby we know that we are of the truth, and shall *f* assure our hearts before him.

f Gr.

20 For if our heart condemn us, God is greater than our heart, and knoweth all things.

perfuade.

21 Beloved, if our heart condemn us not, then have we confidence towards God.

22 And *g* whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.

g Matth. 21. 22.

23 And *h* this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.

h John 15. 7. & 16. 23.

g John 6. 29. & 17. 3.

24 And *i* he that keepeth his commandments, dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.

i John 15. 10.

CHAP. IV.

1 *He warneth them not to believe all teachers who boast of the Spirit, but to try them by the rules of the catholick faith: 7 and by many reasons exhorteth to brotherly love.*

Beloved, believe not every spirit, but try the spirits, whether they are of God: because many false prophets are gone out into the world.

2 Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh, is of God,

3 And every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God. And this is that *spirit* of antichrist, whereof ye have heard that it should come, and even now already is it in the world.

4 Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world.

5 They are of the world: therefore speak they of the world, and the world heareth them.

6 We are of God. *a* He that knoweth God, heareth us; he that is not of God, heareth not us. Hereby know we the Spirit of truth, and the spirit of error.

a John 8. 47.

7 Behold,

Anno Domini 90. 7 Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.

8 He that loveth not, knoweth not God; for God is love.

^b John 3. 16. 9 In this was manifested the love of God towards us, because that God sent his only-begotten Son into the world, that we might live through him.

10 Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

11 Beloved, if God so loved us, we ought also to love one another.

^c 1 Tim. 6. 16. 12 No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.

13 Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.

14 And we have seen and do testify, that the Father sent the Son to be the Saviour of the world.

15 Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.

16 And we have known and believed the love that God hath to us. God is love: and he that dwelleth in love, dwelleth in God, and God in him.

[†] Gr. love with us. 17 Herein is [†] our love made perfect, that we may have boldness in the day of judgement: because as he is, so are we in this world.

18 There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth, is not made perfect in love.

19 We love him, because he first loved us.

20 If a man say, I love God, and hateth his brother, he is a liar. For he that loveth not his brother, whom he hath seen, how can he love God whom he hath not seen?

^a John 13. 34. & 15. 12. 21 And ^a this commandment have we from him, That he who loveth God, love his brother also.

CHAP. V.

He that loveth God, loveth his children, and keepeth his commandments; 3 which to the faithful are light, and not grievous. 9 Jesus is the Son of God, able to save us, 14 and to hear our prayers, which we make for ourselves, and for others.

WHosoever believeth that Jesus is the Christ, is born of God: and every one that loveth him that begat, loveth him also that is begotten of him.

2 By this we know that we love the children of God, when we love God, and keep his commandments.

^a Matth. 11. 30. 3 For this is the love of God, that we keep his commandments: and ^a his commandments are not grievous.

4 For whatsoever is born of God, overcometh the world: and this is the victory that overcometh the world, *even our faith.*

5 Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

6 This is he that came by water and blood, *even Jesus Christ*; nor by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth.

7 For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

8 And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one.

9 If we receive the witness of men, the witness of God is greater: for this is the witness of God, which he hath testified of his Son.

10 He that believeth on the Son of God hath the witness in himself: he that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son.

11 And this is the record, that God hath given to us eternal life: and this life is in his Son.

12 He that hath the Son, hath life; and he that hath not the Son of God, hath not life.

13 These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

14 And this is the confidence that we have in him, that ^b if we ask any thing according to his will, he heareth us.

15 And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

16 If any man see his brother sin a sin, *which is not unto death*, he shall ask, and he shall give him life for them that sin not unto death.

^c There is a sin unto death: I do not say that he shall pray for it.

17 All unrighteousness is sin: and there is a sin not unto death.

18 We know that whosoever is born of God, sinneth not; but he that is begotten of God, keepeth himself, and that wicked one toucheth him not.

19 And we know that we are of God, and the whole world lieth in wickedness.

20 And we know that the Son of God is come, and hath given us an understanding that we may know him that is true. And we are in him that is true, *even in his Son Jesus Christ*. This is the true God, and eternal life.

21 Little children, keep yourselves from idols. Amen.

Anno Domini 90.

[†] Or, concerning him. ^b Chap. 3. 23.

^c Matth. 12. 31. Mark 3. 29.

¶ The Second Epistle of J O H N.

He exhorteth a certain honourable matron, with her children, to persevere in Christian love and belief; 8 lest they lose the reward of their former profession; 10 and to have nothing to do with those seducers that bring not the true doctrine of Christ Jesus.

Anno
Domini
90.

THE elder unto the elect lady, and her children, whom I love in the truth; and not I only, but also all they that have known the truth;

2 For the truth's sake which dwelleth in us, and shall be with us for ever.

3 Grace be with you, mercy, and peace from God the Father, and from the Lord Jesus Christ the Son of the Father, in truth and love.

4 I rejoiced greatly, that I found of thy children walking in truth, as we have received a commandment from the Father.

^a 1 John 2.
7.

5 And now I beseech thee, lady, ^a not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another.

6 And this is love, that we walk after his commandments. This is the commandment,

That as ye have heard from the beginning, ye should walk in it.

Anno
Domini
90.

7 For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver, and an anti-christ.

8 Look to yourselves, that we lose not those things which we have $\parallel$ wrought, but that we receive a full reward.

$\parallel$ Or,
gained:
Some co-
pies read,
which ye
have gain-
ed, but that
ye receive,
&c.

9 Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.

10 If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed.

11 For he that biddeth him God speed, is partaker of his evil deeds.

12 Having many things to write unto you, I would not *write* with paper and ink: but I trust to come unto you, and $\dagger$ speak $\dagger$ face to face, that our joy may be full.

$\dagger$ Gr. *mouib*
to mouth.

13 The children of thy elect sister greet thee. Amen.

¶ The Third Epistle of J O H N.

He commendeth Gaius for his piety & hospitality 7 to true preachers; 9 complaining of the unkind dealing of ambitious Diotrefes on the contrary side, 11 whose evil example is not to be followed: 12 and giveth special testimony to the good report of Demetrius.

A. D. 90.
 $\parallel$ Or, truly.
 $\parallel$ Or, pray.

THE elder unto the well-beloved Gaius, whom I love $\parallel$ in the truth.

2 Beloved, I $\parallel$ wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.

3 For I rejoiced greatly when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth.

4 I have no greater joy, than to hear that my children walk in truth.

5 Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers;

6 Which have borne witness of thy charity before the church: whom if thou bring forward on their journey after a godly sort, thou shalt do well:

7 Because that for his name's sake they went forth, taking nothing of the Gentiles.

8 We therefore ought to receive such, that we might be fellow-helpers to the truth.

9 I wrote unto the church: but Diotrefes, who loveth to have the pre-eminence among them, receiveth us not.

10 Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church.

11 Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God.

12 Demetrius hath good report of all men, and of the truth itself: yea, and we *also* bear record, and ye know that our record is true.

13 I had many things to write, but I will not with ink and pen write unto thee:

14 But I trust I shall shortly see thee, and we shall speak $\dagger$ face to face. Peace be to thee. Our friends salute thee. Greet the friends by name.

$\dagger$ Gr. *mouib*
to mouth.

¶ The

¶ The General Epistle of J U D E.

He exhorteth them to be constant in the profession of the faith. 4 False teachers are crept in to seduce them; for whose damnable doctrine and manners, horrible punishment is prepared: 20 whereas the godly by the assistance of the Holy Spirit, and prayers to God, may persevere and grow in grace, and keep themselves, and recover others out of the snares of those deceivers.

Anno
Domini
cir. 66.

JUDE the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called:

2 Mercy unto you, and peace, and love be multiplied.

3 Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you, that ye should earnestly contend for the faith which was once delivered unto the faithful.

4 For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

5 I will therefore put you in remembrance, though ye once knew this, how that the Lord having saved the people out of the land of Egypt, afterward ^a destroyed them that believed not.

^a Numb.

14. 37.

^b 2 Pet. 2.

4.

^{||} Or, *princ-
ipality.*

^c Gen. 19.

24.

[†] Gr. *other.*

^d 2 Pet. 2.

10, 11.

6 And ^b the angels which kept not their *||* first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgement of the great day.

7 Even as ^c Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after [†] strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

8 ^d Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.

9 Yet Michael the archangel, when contending with the devil, he disputed about the body of Moses, durst not bring against him a railing accusation, but said, ^e The Lord rebuke thee.

^e Zech. 3.

2.

10 But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves.

11 Woe unto them: for they have gone in the way of Cain, and ^f ran greedily after the error of Balaam for reward, and perished in the gain-saying of Core.

Anno
Domini
cir. 66.
^f 2 Pet. 2.

12 These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: ^g clouds *they are* without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots;

15.
^g 2 Pet. 2.
17.

13 Raging waves of the sea, foming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever.

14 And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints,

15 To execute judgement upon all, and to convince all that are ungodly among them, of all their ungodly deeds which they have ungodly committed, and of all their hard *speeches*, which ungodly sinners have spoken against him.

16 These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling *words*, having mens persons in admiration because of advantage.

17 But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ;

18 *How* that they told you ^h there should be mockers in the last time, who should walk after their own ungodly lusts.

^h 1 Tim. 4.
1.
ⁱ 2 Tim. 3. 1.
^j 2 Pet. 3. 3.

19 These be they who separate themselves, sensual, having not the Spirit.

20 But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost,

21 Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

22 And of some have compassion, making a difference:

23 And others save with fear, pulling *them* out of the fire; hating even the garment spotted by the flesh.

24 Now unto him that is able to keep you from falling, and to present *you* faultless before the presence of his glory with exceeding joy,

25 To the only wise God our Saviour, *be* glory and majesty, dominion and power, both now and ever. Amen.

¶ The

The Revelation of S. J O H N the Divine.

C H A P. I.

4 John writeth his revelation to the seven churches of Asia signified by the seven golden candlesticks. 7 The coming of Christ. 14 His glorious power and majesty.

Anno Domini 96.

THE Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John:

2 Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.

3 Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.

JOHN to the seven churches which are in Asia: Grace be unto you, and peace from him ^a which is, and which was, and which is to come; and from the seven Spirits which are before his throne;

5 And from Jesus Christ, *who is the faithful witness, and the* ^b first-begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, ^c and washed us from our sins in his own blood,

6 And hath ^d made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.

7 ^e Behold, he cometh with clouds; and every eye shall see him, and ^f they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

8 ^g I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

9 I John, who also am your brother and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

10 I was in the spirit on the Lord's day; and heard behind me a great voice, as of a trumpet,

11 Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

12 And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks;

13 And in the midst of the seven candlesticks, ^h one like unto the Son of man, ⁱ clothed with a garment down to the foot, and girt about the paps with a golden girdle.

14 His head and his hairs were white like wooll, as white as snow; and his eyes were as a flame of fire;

15 And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.

16 And he had in his right hand seven stars; and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength.

17 And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; ^j I am the first and the last:

18 *I am* he that liveth, and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell and of death.

19 Write the things which thou hast seen, and the things which are, and the things which shall be hereafter,

20 The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches; and the seven candlesticks which thou sawest, are the seven churches.

C H A P. II.

What is commanded to be written to the angels (that is, the ministers) of the churches of 1 Ephesus, 8 Smyrna, 12 Pergamos, 18 Thyatira: and what is commended, or found wanting in them.

UNTO the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;

2 I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not; and hast found them liars:

3 And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted.

4 Nevertheless, I have somewhat against thee, because thou hast left thy first love.

5 Remember therefore from whence thou art fallen, and repent, and do the first works: or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

6 But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate.

7 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

8 And unto the angel of the church in Smyrna write;

Anno Domini 96.

¹ 1st 4th. 5. & 44. 6.

^a Exod. 3. 14.

^b 1 Cor. 15. 20.
^c Col. 1. 18.
^d Hebr. 9. 14.

^e John 1. 7.

^f 1 Pet. 2. 5.

^g Dan. 7. 13.

^h Matth. 24. 30.

ⁱ Zech. 12. 10.

^j Chap. 21. 6. & 22. 13.

^a Dan. 10. 5, 6.

Anno
Domini
96.

write; These things saith the first and the last, which was dead, and is alive;

9 I know thy works, and tribulation, and poverty (but thou art rich) and *I know* the blasphemy of them which say they are Jews, and are not, but *are* the synagogue of Satan.

10 Fear none of those things which thou shalt suffer. Behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days. Be thou faithful unto death, and I will give thee a crown of life.

11 He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh, shall not be hurt of the second death.

12 And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges;

13 I know thy works, and where thou dwellest, *even* where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days where *n* Antipas was my faithful martyr, who was slain among you, where Satan dwelleth.

Numb. 25.

14 But I have a few things against thee, because thou hast there them that hold the doctrine of *a* Balaam, who taught Balak to cast a stumbling-block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.

15 So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate.

16 Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.

17 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh, will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it.

18 And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet *are* like fine brags;

19 I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last *to be* more than the first.

20 Notwithstanding, I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.

b 1 Kings
16. 31.

21 And I gave her space to repent of her fornication, and she repented not.

22 Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.

c Psal. 7. 9.
Jer. 11. 20.
& 17. 10.

23 And I will kill her children with death; and all the churches shall know that *c* I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.

b

24 But unto you I say, and unto the rest in Thyatira, As many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden:

Anno
Domini
96.

25 But that which ye have *already*, hold fast till I come.

26 And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:

27 (*d* And he shall rule them with a rod of iron: as the vessels of a potter shall they be broken to shivers:) even as I received of my Father.

28 And I will give him the morning-star.

29 He that hath an ear, let him hear what the Spirit saith unto the churches.

C H A P. III.

1 The angel of the church of Sardis is reproved, 3 exhorted to repent, and threatened if he do not repent. 8 The angel of the church of Philadelphia, 10 is approved for his diligence and patience. 15 The angel of Laodicea is rebuked, for being neither hot nor cold, 19 and admonished to be more zealous. 20 Christ standeth at the door, and knocketh.

AN D unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast *a* name, that thou livest, and art dead.

2 Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.

3 Remember therefore how thou hast received and heard, and hold fast, and repent. *a* If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

a 1 Theff.
5. 2.
2 Pet. 3. 10.
Chap. 16.
15.

4 Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy.

5 He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the *b* book of life, but I will *b* Phil. 4. 3.
confess his name before my Father, and before his angels. Chap. 20.
12.

6 He that hath an ear, let him hear what the Spirit saith unto the churches.

7 And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true; he that hath *c* the key of David; *c* Isa. 22. 22.
he that openeth, and no man shutteth; and shutteth, and no man openeth:

8 I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.

9 Behold, I will make them of the synagogue of Satan (which say they are Jews, and are not, but do lie) behold, I will make them to come and worship before thy feet, and to know that I have loved thee.

10 Be-

Anno
Domini
96.

10 Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

11 Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.

12 Him that overcometh, will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, *which is new Jerusalem*, which cometh down out of heaven from my God: and I will write upon him my new name.

13 He that hath an ear, let him hear what the Spirit saith unto the churches.

¶ Or, in
Laodicea.

14 And unto the angel of the church *¶* of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God;

15 I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

16 So then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth:

17 Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.

18 I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see.

d Prov. 3.

11.

Heb. 12. 5.

19 ^d As many as I love, I rebuke and chasten: be zealous therefore, and repent.

20 Behold, I stand at the door, and knock: If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

21 To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

22 He that hath an ear, let him hear what the Spirit saith unto the churches.

C H A P. IV.

2 John seeth the throne of God in heaven. 4 The four and twenty elders. 6 The four beasts full of eyes before and behind. 10 The elders lay down their crowns, and worship him that sat on the throne.

After this I looked, and behold, a door was opened in heaven: and the first voice which I heard, was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.

2 And immediately I was in the spirit: and behold, a throne was set in heaven, and one sat on the throne.

3 And he that sat was, to look upon, like a jasper, and a sardine stone: and *there was* a rainbow round about the throne in sight like unto an emerald.

4 And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.

5 And out of the throne proceeded lightnings, and thunders, and voices. And *there were* seven lamps of fire burning before the throne, which are the seven Spirits of God.

6 And before the throne *there was* a sea of glass like unto crystal: And in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind.

7 And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle.

8 And the four beasts had each of them six wings about him, and *they were* full of eyes within; and *†* they rest not day and night, saying, ^a Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

† Gr. they
have no rest.
a Isai. 6. 3.

9 And when those beasts give glory, and honour, and thanks to him that sat on the throne, who liveth for ever and ever,

10 The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,

11 ^b Thou art worthy, O Lord, to receive ^b Chap. 12.
glory, and honour, and power: for thou hast created all things, and for thy pleasure they are, and were created.

C H A P. V.

1 The book sealed with seven seals: 9 which only the Lamb that was slain is worthy to open: 12 Therefore the elders praise him, 9 and confess that he redeemed them with his blood.

AND I saw in the right hand of him that sat on the throne, a book written within and on the backside, sealed with seven seals.

2 And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?

3 And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

4 And I wept much, because no man was found worthy to open, and to read the book, neither to look thereon.

5 And one of the elders saith unto me, Weep not: behold, ^a the Lion of the tribe of Juda, ^a Gen. 49.
the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

6 And I beheld, and lo, in the midst of the throne, and of the four beasts, and in the midst of the elders stood a Lamb as it had been slain, having seven horns, and seven eyes, which are the seven Spirits of God sent forth into all the earth.

7 And he came and took the book out of the right hand of him that sat upon the throne.

8 And when he had taken the book, the four beasts, and four and twenty elders fell down before the Lamb, having every one of them

Anno Domini 96. *Or, incense.* harps, and golden vials full of || odours, which are the prayers of saints.

9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation;

b 1 Pet. 2. 9. 10 *b* And hast made us unto our God kings and priests: and we shall reign on the earth.

11 And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders: and the number of them was *c* ten thousand times ten thousand, and thousands of thousands;

c Dan. 7. 10. 12 Saying with a loud voice, Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

13 And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I, saying, Blessing, and honour, and glory, and power, *be* unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

14 And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever.

CHAP. VI.

The opening of the seals in order, and what followed thereupon; containing a prophecy to the end of the world.

AND I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts, saying, Come, and see.

2 And I saw, and behold, a white horse: and he that sat on him had a bow, and a crown was given unto him: and he went forth conquering, and to conquer.

3 And when he had opened the second seal, I heard the second beast say, Come, and see.

4 And there went out another horse *that was* red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

5 And when he had opened the third seal, I heard the third beast say, Come, and see. And I beheld, and lo, a black horse: and he that sat on him had a pair of balances in his hand.

6 And I heard a voice in the midst of the four beasts say, || A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine.

7 And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come, and see.

8 And I looked, and behold, a pale horse: and his name that sat on him was Death, and hell followed with him. And power was given || unto them, over the fourth part of the earth to kill with sword, and with hunger, and with death, and with the beasts of the earth.

6

9 And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held.

10 And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

11 And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also, and their brethren that should be killed, as they were, should be fulfilled.

12 And I beheld, when he had opened the sixth seal, and lo, there was a great earthquake, and the sun became black as sackcloth of hair, and the moon became as blood.

13 And the stars of heaven fell unto the earth, even as a fig-tree casteth her || untimely figs, *Or, when she is shaken of a mighty wind.*

14 *a* And the heaven departed as a scroll when *a* Isai. 34. it is rolled together; and every mountain and island were moved out of their places.

15 And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond-man, and every free-man, *b* hid themselves in the dens, *b* Isai. 2. 19. and in the rocks of the mountains;

16 *c* And said to the mountains and rocks, *c* Hof. 10. Fall on us, and hide us from the face of him *d* that sitteth on the throne, and from the wrath of *d* Luke 23. 30. the Lamb:

17 For the great day of his wrath is come; and who shall be able to stand?

CHAP. VII.

3 *An angel sealeth the servants of God in their foreheads.* 4 *The number of them that were sealed: of the tribes of Israel a certain number, 9 of all other nations an innumerable multitude, which stand before the throne, clad in white robes, and palms in their hands: 14 Their robes were washed in the blood of the Lamb.*

AND after these things, I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree:

2 And I saw another angel ascending from the east, having the seal of the living God. And he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,

3 Saying, Hurt not the earth, neither the sea, nor the trees, till we have *a* sealed the servants *a* Ezek. 9. 4. of our God in their foreheads.

4 And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand, of all the tribes of the children of Israel.

3 Of the tribe of Juda were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand.

6 Of

|| The word *chanix* signifies a measure containing one wine-quart, and the twelfth part of a quart. || Or, to him.

Anno
Domini
96.

6 Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nephthalim were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand.

7 Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Isachar were sealed twelve thousand.

8 Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand.

9 After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

10 And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

11 And all the angels stood round about the throne, and about the elders, and the four beasts, and fell before the throne on their faces, and worshipped God,

12 Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might be unto our God for ever and ever. Amen.

13 And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

14 And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

15 Therefore are they before the throne of God, and serve him day and night in the temple: and he that sitteth on the throne shall dwell among them.

16 They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat.

17 For the Lamb which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

CHAP. VIII.

1 At the opening of the seventh seal, 2 seven angels had seven trumpets given them. 6 Four of them sound their trumpets, and great plagues follow. 3 Another angel putteth incense to the prayers of the saints on the golden altar.

AND when he had opened the seventh seal, there was silence in heaven about the space of half an hour.

2 And I saw the seven angels which stood before God; and to them were given seven trumpets.

3 And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should

offer it with the prayers of all saints upon the golden altar, which was before the throne.

4 And the smoke of the incense which came with the prayers of the saints, ascended up before God, out of the angel's hand.

5 And the angel took the censer, and filled it with the fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake.

6 And the seven angels which had the seven trumpets prepared themselves to sound.

7 The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up.

8 And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood;

9 And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.

10 And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters:

11 And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

12 And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.

13 And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth, by reason of the other voices of the trumpet of the three angels which are yet to sound.

CHAP. IX.

1 At the sounding of the fifth angel, a star falleth from heaven, to whom is given the key of the bottomless pit: 2 He openeth the pit, and there come forth locusts like scorpions. 12 The first woe past. 13 The sixth trumpet soundeth. 14 Four angels are let loose, that were bound.

AND the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit.

2 And he opened the bottomless pit, and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.

3 And there came out of the smoke locusts upon the earth; and unto them was given power, as the scorpions of the earth have power.

4 And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.

5 And

Chap. 21.

3.
c Isai. 49.
30.

Isai. 25. 8.
Chap. 21. 4.

Anno Domini 96. 5 And to them it was given that they should not kill them, but that they should be tormented five months: and their torment *was* as the torment of a scorpion, when he striketh a man.

^aIsai. 2. 19. Chap. 6. 16. 6 And in those days ^a shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.

7 And the shapes of the locusts *were* like unto horses prepared unto battle; and on their heads *were* as it were crowns like gold, and their faces *were* as the faces of men.

8 And they had hair as the hair of women, and their teeth *were* as the *teeth* of lions.

9 And they had breast-plates as it were breast-plates of iron; and the sound of their wings *was* as the sound of chariots of many horses running to battle.

10 And they had tails like unto scorpions, and there *were* stings in their tails: and their power *was* to hurt men five months.

11 And they had a king over them, *which* is the angel of the bottomless pit, whose name in the Hebrew *tongue* is Abaddon, but in the Greek *tongue* he hath *his* name || Apollyon.

|| That is to say, A destroyer.

12 One woe is past; and behold, there come two woes more hereafter.

13 And the sixth angel sounded, and I heard a voice from the four horns of the golden altar, which is before God,

14 Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates.

|| Or, at.

15 And the four angels were loosed, which were prepared || for an hour, and a day, and a month, and a year, for to slay the third part of men.

16 And the number of the army of the horsemen *were* two hundred thousand thousand: and I heard the number of them.

17 And thus I saw the horses in the vision, and them that sat on them, having breast-plates of fire, and of jacinth and brimstone: and the heads of the horses *were* as the heads of lions; and out of their mouths issued fire, and smoke, and brimstone.

18 By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

19 For their power is in their mouth, and in their tails: for their tails *were* like unto serpents, and had heads, and with them they do hurt.

20 And the rest of the men which were not killed by these plagues, yet repented not of the works of their hands, that they should not worship devils, ^b and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk:

^b Psal. 115. 4. & 135. 15.

21 Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

CHAP. X.

1 A mighty strong angel appeareth with a book open in his hand. 6 He sweareth by him that liveth for ever, that there shall be no more time. 9 John is commanded to take and eat the book.

ANNO Domini 96. I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow *was* upon his head, and his face *was* as it were the sun, and his feet as pillars of fire:

2 And he had in his hand a little book open. And he set his right foot upon the sea, and *his* left foot on the earth,

3 And cried with a loud voice, as *when* a lion roareth: and when he had cried, seven thunders uttered their voices.

4 And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven, saying unto me, Seal up those things which the seven thunders uttered, and write them not.

5 And the angel which I saw stand upon the sea, and upon the earth, ^a lifted up his hand to heaven, ^a Dan. 12. 7.

6 And sware by him that liveth for ever and ever, who created heaven and the things that therein are, and the earth and the things that therein are, and the sea and the things which are therein, that there should be time no longer:

7 But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

8 And the voice which I heard from heaven spake unto me again, and said, Go, and take the little book which is open in the hand of the angel which standeth upon the sea, and upon the earth.

9 And I went unto the angel, and said unto him, Give me the little book. And he said unto me, ^b Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. ^b Ezek. 2. 8. & 3. 3.

10 And I took the little book out of the angel's hand, and ate it up: and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.

11 And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

CHAP. XI.

3 The two witnesses prophesy. 6 They have power to shut heaven, that it rain not. 7 The beast shall fight against them, and kill them. 8 They lie unburied, 11 and after three days and an half rise again. 14 The second woe is past. 15 The seventh trumpet soundeth.

AND there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.

2 But the court which is without the temple, [†] leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months. [†] Gr. cast out.

3 And || I will give power unto my two witnesses, and they shall prophesy a thousand two hundred ^{||} Or, I will give unto my two witnesses that they may prophesy.

Anno Domini 96.
 * Zech. 4.
 3, 11, 14.

hundred and threescore days clothed in sackcloth.

4 These are the ^a two olive-trees, and the two candlesticks standing before the God of the earth.

5 And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.

6 These have power to shut heaven, that it rain not in the days of their prophecy: and have power over the waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

7 And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit, shall make war against them, and shall overcome them, and kill them.

8 And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

9 And they of the people, and kindreds, and tongues, and nations, shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves.

10 And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.

11 And after three days and an half, the Spirit of life from God entered into them; and they stood upon their feet, and great fear fell upon them which saw them.

12 And they heard a great voice from heaven, saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.

13 And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain [†] of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.

14 The second woe is past; and behold, the third woe cometh quickly.

15 And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; and he shall reign for ever and ever.

16 And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God,

17 Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.

18 And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which [‡] destroy the earth.

† Or,
 corrupt.

19 And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

Anno Domini 96.

CHAP. XII.

1 *A woman clothed with the sun travaileth.*
 4 *The great red dragon standeth before her, ready to devour her child.* 6 *When she was delivered she fleeth into the wilderness.* 7 *Michael and his angels fight with the dragon, and prevail.* 13 *The dragon being cast down unto the earth, persecuteth the woman.*

AND there appeared a great [‖] wonder in [‖] Or, *sign*, heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:

2 And she being with child, cried, travailing in birth, and pained to be delivered.

3 And there appeared another [‖] wonder in [‖] Or, *sign*, heaven; and behold, a great red dragon, having seven heads, and ten horns, and seven crowns upon his heads.

4 And his tail drew the third part of the stars of heaven, and did cast them to the earth. And the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

5 And she brought forth a man-child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.

6 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.

7 And there was war in heaven; Michael and his angels fought against the dragon, and the dragon fought and his angels,

8 And prevailed not; neither was their place found any more in heaven.

9 And the great dragon was cast out, that old serpent, called the Devil and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

11 And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

12 Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth, and of the sea: for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

13 And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man-child.

14 And

Anno
Domini
96.

14 And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place: where she is nourished for a time, and times, and half a time, from the face of the serpent.

15 And the serpent cast out of his mouth water as a flood, after the woman, that he might cause her to be carried away of the flood.

16 And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

CHAP. XIII.

1 *A beast riseth out of the sea with seven heads and ten horns, to whom the dragon giveth his power.*

11 *Another beast cometh up out of the earth;*

14 *causeth an image to be made of the former beast, 15 and that men should worship it, 16 and receive his mark.*

AND I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns; and upon his horns ten crowns; and upon his heads the name of blasphemy.

¶ Or,
names.

2 And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.

3 And I saw one of his heads, as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.

† Gr. slain.

4 And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?

¶ Or, to
make war.

5 And there was given unto him a mouth speaking great things, and blasphemies; and power was given unto him to continue forty and two months.

6 And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

7 And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

9 If any man have an ear, let him hear.

¶ Matth.
26. 52.

10 He that leadeth into captivity, shall go into captivity: he that killeth with the sword, must be killed with the sword. Here is the patience and the faith of the saints.

11 And I beheld another beast coming up out of the earth, and he had two horns like a lamb, and he spake as a dragon.

Anno
Domini
96.

12 And he exerciseth all the power of the first beast before him, and causeth the earth, and them which dwell therein, to worship the first beast, whose deadly wound was healed.

13 And he doeth great wonders, so that he maketh fire come down from heaven on the earth, in the sight of men,

14 And deceiveth them that dwell on the earth, by the means of those miracles which he had power to do in the sight of the beast, saying to them that dwell on the earth, that they should make an image to the beast which had the wound by a sword, and did live.

15 And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast, should be killed.

† Gr. breath.

16 And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their forehead:

† Gr. to give.

17 And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

18 Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six.

CHAP. XIV.

1 *The Lamb standing on mount Sion with his company; 6 an angel preacheth the gospel. 8 The fall of Babylon. 15 The harvest of the world, and putting in of the sickle. 20 The vintage and wine-press of the wrath of God.*

AND I looked, and lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads.

2 And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder; and I heard the voice of harpers harping with their harps:

3 And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song, but the hundred and forty and four thousand, which were redeemed from the earth.

4 These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first-fruits unto God, and to the Lamb.

† Gr. were bought.

5 And in their mouth was found no guile: for they are without fault before the throne of God.

6 And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

7 Saying with a loud voice, Fear God, and give

Anno Domini 96. give glory to him, for the hour of his judgement is come: ^a and worship him that made heaven and earth, and the sea, and the fountains of waters.

^a Psal. 146. 5, 6. 8 And there followed another angel, saying, ^b Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

^c Jer. 51. 8. Chap. 13. 2. 9 And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive *his* mark in his forehead, or in his hand,

10 The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

11 And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

12 Here is the patience of the saints: here *are* they that keep the commandments of God, and the faith of Jesus.

13 And I heard a voice from heaven, saying unto me, Write, Blessed *are* the dead which die in the Lord, || from henceforth: Yea, faith the Spirit, that they may rest from their labours; and their works do follow them.

|| Or, from henceforth faith the Spirit, Yea.

14 And I looked, and behold, a white cloud, and upon the cloud *one* sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

15 And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, ^c Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is || ripe.

|| Or, dried.

16 And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

17 And another angel came out of the temple which is in heaven, he also having a sharp sickle.

18 And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

19 And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine-press of the wrath of God.

20 And the wine-press was troden without the city, and blood came out of the wine-press, even unto the horse-bridles, by the space of a thousand and six hundred furlongs.

CHAP. XV.

1 The seven angels with the seven last plagues. 3 The song of them that overcome the beast. 7 The seven vials full of the wrath of God.

AND I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God.

Anno Domini 96.

2 And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.

3 And they sing ^a the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous *are* thy works, Lord God Almighty; ^b just and true *are* thy ways, thou King of saints!

^a Exod. 15. 1.

4 ^c Who shall not fear thee, O Lord, and glorify thy name? for *thou* only art holy: for all nations shall come and worship before thee; for thy judgements are made manifest.

^b Psal. 145. 17.

^c Jer. 10. 7.

5 And after that I looked, and behold, the temple of the tabernacle of the testimony in heaven was opened:

6 And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.

7 And one of the four beasts gave unto the seven angels, seven golden vials full of the wrath of God who liveth for ever and ever.

8 And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

CHAP. XVI.

2 The angels pour out the vials full of wrath: 6 The plagues that follow thereupon. 15 Christ cometh as a thief. Blessed are they that watch.

AND I heard a great voice out of the temple, saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.

2 And the first went and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.

3 And the second angel poured out his vial upon the sea: and it became as the blood of a dead man: and every living soul died in the sea.

4 And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood.

5 And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus.

6 For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.

7 And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous *are* thy judgements.

8 And

Anno
Domini
96.

|| Or,
burned.

8 And the fourth angel poured out his vial upon the sun ; and power was given unto him to scorch men with fire.

9 And men were || scorched with great heat, and blasphemed the name of God, which hath power over these plagues : and they repented not, to give him glory.

10 And the fifth angel poured out his vial upon the seat of the beast ; and his kingdom was full of darkness : and they gnawed their tongues for pain,

11 And blasphemed the God of heaven, because of their pains and their sores, and repented not of their deeds.

12 And the sixth angel poured out his vial upon the great river Euphrates ; and the water thereof was dried up, that the way of the kings of the east might be prepared.

13 And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

14 For they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty.

^a Matth.

24. 43.

Chap. 3. 3.

15 ^a Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

16 And he gathered them together into a place, called in the Hebrew tongue, Armageddon.

17 And the seventh angel poured out his vial into the air ; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.

18 And there were voices, and thunders, and lightnings ; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.

^b Jer. 25. 15.

19 And the great city was divided into three parts, and the cities of the nations fell : and great Babylon came in remembrance before God, ^b to give unto her the cup of the wine of the fierceness of his wrath.

20 And every island fled away, and the mountains were not found.

21 And there fell upon men a great hail out of heaven, every stone about the weight of a talent : and men blasphemed God because of the plague of the hail ; for the plague thereof was exceeding great.

CHAP. XVII.

3, 4 A woman arrayed in purple and scarlet, with a golden cup in her hand, sitteth upon the beast, which is great Babylon the mother of all abominations. 9 The interpretation of the seven heads, 12 and the ten horns. 14 The victory of the Lamb. 16 The punishment of the whore.

AND there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither, I will shew

unto thee the judgement of the great whore, that sitteth upon many waters ;

Anno
Domini
96.

2 With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

3 So he carried me away in the spirit into the wilderness : and I saw a woman sit upon a scarlet-coloured beast, full of names of blasphemy, having seven heads, and ten horns.

4 And the woman was arrayed in purple, and scarlet colour, and [†] decked with gold and precious stone, and pearls, having a golden cup in her hand, full of abominations and filthiness of her fornication.

[†] Gr. gilded.

5 And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH.

|| Or,
fornications.

6 And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus : and when I saw her, I wondered with great admiration.

7 And the angel said unto me, Wherefore didst thou marvel ? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads, and ten horns.

8 The beast that thou sawest, was, and is not ; and shall ascend out of the bottomless pit, and go into perdition : and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.

9 And here ^{is} the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.

10 And there are seven kings : five are fallen, and one is, and the other is not yet come : and when he cometh, he must continue a short space.

11 And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

12 And the ten horns which thou sawest, are ten kings, which have received no kingdom as yet ; but receive power as kings one hour with the beast.

13 These have one mind, and shall give their power and strength unto the beast.

14 These shall make war with the Lamb, and the Lamb shall overcome them : ^a for he is Lord of lords, and King of kings ; and they that are with him are called, and chosen, and faithful.

^a 1 Tim.

6. 15.

Chap. 19.

16.

15 And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

16 And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate, and naked, and shall eat her flesh, and burn her with fire.

Anno Domini 96. 17 For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

18 And the woman which thou sawest, is that great city, which reigneth over the kings of the earth.

C H A P. XVIII.

2 *Babylon is fallen.* 4 *The people of God commanded to depart out of her.* 9 *The kings of the earth, with the merchants and mariners, lament over her.* 20 *The saints rejoice for the judgements of God upon her.*

AND after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

2 And he cried mightily with a strong voice, saying, ^a Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

^a Chap. 14. 3.

3 For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the ^{||} abundance of her delicacies.

^{||} Or, power.

4 And I heard another voice from heaven, saying, ^b Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

^b Jer. 51. 6.

5 For her sins have reached unto heaven, and God hath remembered her iniquities.

6 Reward her even as she rewarded you, and double unto her double, according to her works: in the cup which she hath filled, fill to her double.

^c Isa. 47. 8.

7 How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a ^c queen, and am no widow, and shall see no sorrow.

8 Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burnt with fire: for strong is the Lord God who judgeth her.

^d Ezek. 26. 17.

9 And the kings of the earth, who have committed fornication, and lived deliciously with her, ^d shall bewail her, and lament for her, when they shall see the smoke of her burning,

10 Standing afar off, for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgement come.

^e Ezek. 27. 27.

11 And the merchants of the earth shall weep and mourn over her; for no man buyeth ^e her merchandise any more:

^{||} Or, sweet.

12 The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all ^{||} thyine wood, and all manner of vessels of ivory, and all manner of vessels of most precious wood, and of brass, and iron, and marble,

13 And cinnamon, and odours, and ointments, and frankincense, and wine, and oil,

and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and ^{||} slaves, and souls or men.

Anno Domini 96. ^{||} Or, bodies.

14 And the fruits that thy soul lusted after, ^{||} are departed from thee, and all things which were dainty and goodly, are departed from thee, and thou shalt find them no more at all.

15 The merchants of these things which were made rich by her, shall stand afar off, for the fear of her torment, weeping and wailing,

16 And saying, Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!

17 For in one hour so great riches is come to nought. And every ship-master, and all the company in ships, and sailors, and as many as trade by sea, stood afar off,

18 And cried, when they saw the smoke of her burning, saying, What city is like unto this great city!

19 And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea, by reason of her costliness! for in one hour is she made desolate.

20 Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her.

21 And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.

22 And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft ^{he be}, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee;

23 And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived.

24 And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

C H A P. XIX.

1 *God is praised in heaven for judging the great whore, and avenging the blood of his saints.*

7 *The marriage of the Lamb.* 10 *The angel will not be worshipped.* 17 *The fowls called to the great slaughter.*

AND after these things I heard a great voice of much people in heaven, saying, Alleluia: Salvation, and glory, and honour, and power unto the Lord our God:

2 For true and righteous ^{are} his judgements: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.

3 And

Anno Domini 96. 3 And again they said, Alleluia. And her smoke rose up for ever and ever.

4 And the four and twenty elders, and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.

5 And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.

6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth.

7 Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

8 And to her was granted, that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints.

^a Matth. 22. 2. 9 And he saith unto me, Write, ^a Blessed are they which are called unto the marriage-supper of the Lamb. And he saith unto me, These are the true sayings of God.

^b Chap. 22. 9. 10 And I fell at his feet to worship him. And he said unto me, ^b See thou do it not: I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

11 And I saw heaven opened, and behold, a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.

12 His eyes were as a flame of fire, and on his head were many crowns; and he had a name written that no man knew but he himself:

^c Isai. 63. 2. 13 ^c And he was clothed with a vesture dipped in blood: and his name is called, The Word of God.

14 And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.

15 And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he should rule them with a rod of iron: and he treadeth the wine-press of the fierceness and wrath of Almighty God.

^d Chap. 17. 14. 16 And he hath on his vesture, and on his thigh a name written, ^d KING OF KINGS, AND LORD OF LORDS.

17 And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come, and gather yourselves together unto the supper of the great God;

18 That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.

19 And I saw the beast, and the kings of the earth, and their armies gathered together to make war against him that sat on the horse, and against his army.

20 And the beast was taken, and with him

the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

21 And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.

CHAP. XX.

2 Satan bound for a thousand years. 5 The first resurrection: 6 They blessed that have part therein. 7 Satan let loose again. 8 Gog and Magog. 10 The devil cast into the lake of fire and brimstone. 12 The last and general resurrection.

AND I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand.

2 And he laid hold on the dragon, that old serpent, which is the devil and Satan, and bound him a thousand years,

3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled, and after that, he must be loosed a little season.

4 And I saw thrones, and they sat upon them, and judgement was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

5 But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

6 Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God, and of Christ, and shall reign with him a thousand years.

7 And when the thousand years are expired, Satan shall be loosed out of his prison,

8 And shall go out to deceive the nations, which are in the four quarters of the earth, ^a Gog and ^a Ezek. 38. Magog, to gather them together to battle: the number of whom is as the sand of the sea. ^{2. & 39. 1.}

9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

10 And the devil that deceived them, was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night, for ever and ever.

11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away, and there was found no place for them.

12 And I saw the dead, small and great, stand before God; ^b and the books were opened: and ^b Dan. 7. 10. another ^c book was opened, which is the book of ^c Chap. 3. 5. life:

Anno Domini 96. life: and the dead were judged out of those things which were written in the books, according to their works.

Or, the grave.

13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

14 And death and hell were cast into the lake of fire. This is the second death.

15 And whosoever was not found written in the book of life, was cast into the lake of fire.

CHAP. XXI.

1 A new heaven and a new earth. 10 The heavenly Jerusalem, with a full description thereof: 23 She needeth no sun, the glory of God is her light: 24 The kings of the earth bring their riches unto her.

Isai. 65.

17.

Pet. 3. 13.

AND I saw a new heaven, and a new earth: For the first heaven and the first earth were passed away; and there was no more sea.

2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

3 And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

Chap. 7. 17.

4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away.

Isai. 43.

19.

Cor. 5. 17.

5 And he that sat upon the throne, said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

Chap. 1.

8. & 22. 13.

Isai. 55. 1.

6 And he said unto me, It is done. I am Alpha and Omega, the beginning and the end: I will give unto him that is athirst of the fountain of the water of life freely.

7 He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

8 But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

9 And there came unto me one of the seven angels, which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.

10 And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God,

11 Having the glory of God: and her light was like unto a stone most precious, even like a jasper-stone, clear as crystal;

12 And had a wall great and high, and had twelve gates, and at the gates twelve angels,

and names written thereon, which are the names of the twelve tribes of the children of Israel.

Anno Domini 96.

13 On the east, three gates; on the north, three gates; on the south, three gates; and on the west, three gates.

14 And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

15 And he that talked with me, had a golden reed to measure the city, and the gates thereof, and the wall thereof.

16 And the city lieth four-square, and the length is as large as the breadth. And he measured the city with the reed, twelve thousand furlongs. The length, and the breadth, and the height of it, are equal.

17 And he measured the wall thereof an hundred and forty and four cubits, according to the measure of a man, that is, of the angel.

18 And the building of the wall of it was of jasper; and the city was pure gold, like unto clear glass.

19 And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, a sapphire; the third, a chalcedony; the fourth, an emerald;

20 The fifth, a sardonyx; the sixth, a sardius; the seventh, a chrysolite; the eighth, a beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

21 And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass.

22 And I saw no temple therein: for the Lord God Almighty, and the Lamb, are the temple of it.

23 And the city had no need of the sun, neither of the moon to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.

24 And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.

25 And the gates of it shall not be shut at all by day: for there shall be no night there.

26 And they shall bring the glory and honour of the nations into it.

27 And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life.

Phil. 4. 3. Chap. 3. 5. & 20. 12.

CHAP. XXII.

1 The river of the water of life. 2 The tree of life. 5 The light of the city of God is himself. 9 The angel will not be worshipped. 18 Nothing may be added to the word of God, nor taken therefrom.

AND he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God, and of the Lamb.

2 In the midst of the street of it, and on either

Anno
Domini
96.

side of the river, *was there* the tree of life, which bare twelve *manner of* fruits, and yielded her fruit every month : and the leaves of the tree *were* for the healing of the nations.

3 And there shall be no more curse : but the throne of God and of the Lamb shall be in it ; and his servants shall serve him,

4 And they shall see his face ; and his name *shall be* in their foreheads.

a Chap. 21.
23.

5 ^a And there shall be no night there, and they need no candle, neither light of the sun ; for the Lord God giveth them light : and they shall reign for ever and ever.

6 And he said unto me, These sayings *are* faithful and true. And the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.

7 Behold, I come quickly : blessed *is* he that keepeth the sayings of the prophecy of this book.

8 And I John saw these things, and heard *them*. And when I had heard and seen, I fell down to worship before the feet of the angel, which shewed me these things.

b Chap. 19.
10.

9 Then saith he unto me, ^b See *thou do it* not : for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book : worship God.

10 And he saith unto me, Seal not the sayings of the prophecy of this book : for the time is at hand.

11 He that is unjust, let him be unjust still : and he which is filthy, let him be filthy still : and he that is righteous, let him be righteous still : and he that is holy, let him be holy still.

12 And behold, I come quickly : and my reward *is* with me, ^c to give every man according as his work shall be.

13 I am Alpha and Omega, ^d the beginning and the end, the first and the last.

14 Blessed *are* they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

15 For without *are* dogs, and forcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

16 I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, *and* the bright and morning star.

17 And the Spirit and the bride say, Come. And let him that heareth say, Come. ^e And let him that is athirst, come : And whosoever will, let him take the water of life freely.

18 For I testify unto every man that heareth the words of the prophecy of this book, ^f If any man shall add unto these things, God shall add unto him the plagues that are written in this book :

19 And if any man shall ^g take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and *from* the things which are written in this book.

20 He which testifieth these things, saith, Surely I come quickly. Amen. Even so, come Lord Jesus.

21 The grace of our Lord Jesus Christ *be* with you all. Amen.

Anno
Domini
96.c Rom. 2. 6.
d Isai. 41.
4. & 44. 6.
Chap. 1. 8.
& 21. 6.

e Isai. 55. 1.

f Deut. 4. 2.
Prov. 30. 6.

F I N I S.

25 JY 69

An INDEX to the HOLY BIBLE, or an ACCOUNT of the most remarkable Passages in the Books of the OLD and NEW TESTAMENT: Pointing to the Time wherein they happened, and to the Places of Scripture wherein they are recorded.

The Year before CHRIST	The First Age of the World.		The Year before CHRIST	The First Age of the World.	
4004.	Gen. I. & II.		2349.	Gen. V. 27.	Methuselah dieth a little before the flood, in the 969th year of his age. He was the oldest man.
	III.	Man falls from his first state, but is promised a Saviour of the seed of the woman.		VII. 11.	The flood comes upon the earth in the 600th of Noah's age.
4003.	IV. 1,	The world first peopled, after Adam and Eve had left Paradise.	2348.	VIII. 18,	THE flood ceaseth, and Noah (with his family, and the creatures he carried in with him) comes out of the ark, and offers a burnt-offering. At the same time God makes a covenant with Noah and his seed, promising never more to destroy the world by water, as a token whereof, he placeth the rainbow in the cloud. The same year Noah begins to plant vines, and is drunk.
3875.	8.	About this time Cain and Abel offer sacrifice, and Abel is murdered by his brother.		20.	
3874.	V. 3,	Seth born.		IX. 9,	
3769.	6.	Enos born.		20.	
3679.	IV. 26.	About this time men begin to call upon the name of the Lord.	2346.	XI. 10,	Arphaxad born.
3609.	V. 9,	Cainan born.	2311.	12,	Salah born.
3544.	12,	Mahalaleel born.	2281.	14,	Eber born.
3382.	15,	Jared born.	2247.	16.	Peleg born; so called, because in his days the earth was divided.
3317.	18,	Enoch, the seventh from Adam, born.	2234.	X. 8,	About this time Nimrod begins to exalt himself, by laying the first foundation of the Assyrian monarchy.
317.	21,	Methuselah born.		11.	Nineve, the metropolis of Assyria, built.
3130.	25,	Lamech, the father of Noah, born.	2233.	XI. 4,	About this time the posterity of Nimrod begin to build the city and tower of Babel, so called from the confusion of languages which God sent among the workmen.
3074.	5,	Adam dieth, aged 930 years.		6,	Reu born.
3017.	23, 24.	Enoch, in the 365th year of his age, taken up to God.		8,	Mizraim, the grandson of Ham, leads colonies into Egypt, and layeth the foundation of a kingdom, which lasted 1663 years, whence Egypt is called the land of Ham; and the Egyptian Pharaohs boasted themselves to be the sons of ancient kings.
2962.	8,	Seth dieth, aged 912 years.	2217.	9,	
2948.	28,	Noah, the father and patriarch of the new world after the flood, born.	2188.	18.	
2864.	11,	Enos, the third from Adam, dieth, aged 905 years.			
2769.	14,	Cainan dieth, aged 910 years.			
2714.	17,	Mahalaleel, the fifth from Adam, dieth, aged 895 years.			
2582.	20.	Jared, the sixth from Adam, dieth, aged 962 years.			
2469.	VI. 3.	God commands Noah to preach repentance, and to build the ark, 120 years before the flood.			
2448.	2 Pet. II. 5.	To Noah, aged 500 years, is born Japheth, and two years after, Shem.	2185.	Gen. XI. 20,	Serug born.
2353.	Gen. V. 32.	Lamech, the ninth from Adam, dieth, aged 777 years. He is the first man whom the Scriptures mention to have died a natural death before his father.	2155.	22,	Nahor born.
	X. 21.		2126.	24,	Terah, Abram's father, born.
	V. 31.		2008.	19,	Peleg, the sixth from Noah, dieth.
			2007.	25.	Nahor, the ninth from Noah, dieth.

An INDEX to the HOLY BIBLE.

The Year before CHRIST		The Second Age of the World.	The Year before CHRIST		The Third Age of the World.
1998.	Gen. IX. 28, 29.	Noah dieth, aged 950 years, 350 years after the flood.	1913.	Gen. XV. 2.	Abram complaineth for want of an heir: God promiseth him a son, and a multiplying of his seed. Canaan is promised again, and confirmed by a sign.
1996.	XI. 32,	Abram born, he was 75 years of age when his father Terah died, aged 205 years; so that Terah begat not Abram in the 70th year of his age, but Nahor and Haran, and in the 130th year of his age begat Abram. See <i>Acts</i> vii. 4.	1911.	XVI. 1, 2,	Sarai being barren, giveth Hagar her handmaid to Abram.
	26,		1910.	15.	Ishmael, Hagar's son, born.
1986.	29, 30.	Sarai, Abram's wife (called also Ishah) Haran, Abram's brother's daughter, born ten years after her husband.	1908.	XI. 13.	Arphaxad, the third from Noah, dieth.
	XVII. 17.		1897.	XVII. 5.	God maketh a covenant with Abram, and, in token of a greater blessing, changeth his name into Abraham. As a seal of this covenant, circumcision is ordained. Sarai her name also is changed into Sarah, and she is blessed. God promiseth them a son, and commandeth that his name be called Isaac; in him God promiseth to establish his covenant.
1978.	XI. 21,	Reu, the seventh from Noah, dieth.		XVIII.	Abraham entertaineth three angels, who renew the promise to him of having a son. God revealeth to Abraham the destruction of Sodom, with whom Abraham intercedes for Lot and his family. See <i>Gen.</i> xix. 29.
1955.	23.	Serug, the eighth from Noah, dieth.		XIX.	Lot is commanded, for the preservation of himself and his family, to get out of Sodom, and to fly to the mountain; but by much intreaty he obtaineth leave to go into Zoar. Sodom, Gomorrah, and all the cities in the vale of Siddim, with all the inhabitants of them, are for the most horrible sins destroyed by fire and brimstone from heaven. The Dead Sea remains a monument thereof unto this day. Lot's wife for looking back upon Sodom, contrary to God's command, is turned into a pillar of salt; and Lot himself fearing to continue at Zoar, leaves the plain country, and betakes himself to the mountain, carrying his two daughters with him.
1925.	XIV. 1, 2, 3, &c.	About this time Chedorlaomer king of Elam, subdueth the kings of Sodom, Gomorrah, Admah, Zebolim, and Bela; who serve him 12 years.		XXI. 2.	Isaac born in the 100th year of Abraham's age. Not long after to Lot are born Moab and Ammon, his sons at the same time and his grandsons.
1922.	XI. 31.	Terah with his family leaveth Ur of the Chaldeans, and dwelleth at Haran.		XIX. 36.	Hagar and Ishmael, at Sarah's request, are cast forth.
		<i>The Third Age of the World.</i>		XXI. 9.	Salah, the fourth from Noah, dieth.
1921.	XII. 1, 2, 3,	A BRAM, after his father's decease, in the 75th year of his age, is commanded by God to enter upon the land of Canaan, which God promiseth to give unto his seed, and that in his seed (<i>viz.</i> Christ Jesus our Lord) all the families of the earth should be blessed.		XXII.	God tempteth Abraham to offer Isaac; Abraham giveth proof of his faith and obedience.
		In the year following, a famine in the land of Canaan forceth Abram with his family to go into Egypt. From this first coming into Egypt, to the departure of the children of Israel out of it, are reckoned 430 years.	1896.	XXIII.	Sarah dieth at Hebron in Canaan, in the 127th year of her age.
1920.	10.	Abram and Lot in this same year return into Canaan; but the land not being sufficient for both their flocks, they part asunder. Lot goeth to Sodom. God reneweth his promise to Abram. He removeth to Hebron, and there buildeth an altar.			Isaac
	Gal. III. 17.				
	Exod. XII. 40.				
	Gen. XIII.				
1913.	XIV. 4,	Bera the king of Sodom, with four other kings, rebel against Chedorlaomer, but are overcome by him in the valley of Siddim. Lot being taken prisoner, Abram rescueth him, slayeth Chedorlaomer and his confederates, and in his return is blessed by Melchisedech king of Salem, and priest of God, to whom Abram gives tithe. The rest of the spoils, his partners having had their portions, he restoreth to the king of Sodom.	1892.		
	19,		1878.		
	20.		1871.		
			1859.		

An INDEX to the HOLY BIBLE.

The Year before CHRIST		The Third Age of the World.	The Year before CHRIST		The Third Age of the World.
1856.	Genesis XXIV.	Isaac marrieth Rebekah the daughter of Bethuel, the son of Nahor, in the 40th year of his age.	1739.		child-bed. Some think that Job lived about this time.
1846.	XI. 11.	Shem, the son of Noah, dieth.		Genesis XXXVIII.	Judah lieth with Thamar his daughter-in-law in disguise.
1837.	XXV. 24.	Jacob and Esau born in the 60th year of their father Isaac's age.	1729.	16. XXXVII.	Joseph is hated by his brethren, and is sold to merchant-men, Ishmaelites and Midianites, who carry him into Egypt, where he is sold to Potiphar an officer of Pharaoh's, and by him made overseer of his house.
1821.	XXV. 7.	Abraham dieth, aged 175 years.			Joseph resisteth the temptations of his master's wife; he is falsely accused by her, and cast into prison. He interpreteth the dreams of Pharaoh's butler and baker, which come to pass according to his interpretation.
1817.	XI. 17.	Heber, the fifth from Noah, dieth: from him Abraham and his posterity were called Hebrews. <i>Gen. xiv. 13.</i>	1718.	XXXIX.	Joseph resisteth the temptations of his master's wife; he is falsely accused by her, and cast into prison. He interpreteth the dreams of Pharaoh's butler and baker, which come to pass according to his interpretation.
1796.	XXVI. 34.	Esau, aged 40 years, marrieth Judith, the daughter of Beeri the Hittite, and Basemath the daughter of Elon the Hittite.		XL.	Isaac dieth, aged 180 years, and is buried by his sons Jacob and Esau.
1773.	XXV. 17.	Ishmael dieth, aged 137 years.	1716.	XXXV. 28.	Joseph interpreteth Pharaoh's two dreams; he giveth Pharaoh counsel, and is made governor of the whole land of Egypt.
1760.	XXVII.	Jacob, by his mother's instruction, obtaineth the blessing from Isaac his father, which was designed for Esau. Upon which he is forced to fly into Mesopotamia to shun his brother's rage. Upon the way are foretold unto him, in a vision, the blessings of his posterity. At length he cometh to his uncle Laban's house, and covenanteth to serve him seven years for his daughter Rachel, but Laban deceiveth him with Leah; the marriage-week being completed, Rachel also is given him to wife, upon condition of serving seven years more.	1715.	XLI. 25,	Here begin the seven years of plenty in the land of Egypt. About this time Manasseh and Ephraim, Joseph's two sons, are born of Asenath the daughter of Potipherah, priest of On.
	XXVIII.	Of Leah are born,		47,	Here begin the seven years of famine.
	XXIX.	Reuben,	1708.	54.	Jacob sendeth his ten sons to buy corn in Egypt; they are imprisoned by Joseph for spies; but are set at liberty on condition of bringing Benjamin; and Simeon is kept as a pledge.
1758.	32,	Simeon,	1707.	XLII. 1,2,3.	Jacob is with much difficulty persuaded to send Benjamin. Joseph maketh himself known to his brethren, and sendeth for his father, by command from Pharaoh.
1757.	33,	Levi,		XLIII.	Jacob having offered sacrifice to God, for that his son Joseph is yet alive; goes with all his family into Egypt, in the third year of famine, and the 130th year of his age. He is seated in the land of Goshen.
1756.	34,	Judah, from whom the Jews receive their denomination.		XLV.	Joseph getteth all the money, lands, and cattle of the Egyptians for bread; only the lands belonging to the priests he buyeth not.
1755.	35.	Rachel having been long barren, at length beareth Joseph; Jacob desiring to depart, is persuaded by Laban to serve six years more for some part of his flock.		XLVI.	Jacob adopteth Ephraim and Manasseh, and blesseth them, and all his sons; prophesieth the descent of the Messiah from Judah, and dieth, aged 147 years, 17 whereof he lived in Egypt. He is with great pomp carried into Canaan, and buried in the sepulchre of his father.
1745.	XXX. 23.	Jacob, after he had been twenty years in Mesopotamia, sets forward on his journey homewards, without acquainting his father or brothers-in-law; Rachel stealeth her father's gods, and is pursued by Laban. Jacob by his prudence is reconciled to his brother Esau. He wrestleth with an angel at Peniel, and is called Israel.	1706.		Joseph on his death-bed prophesieth unto his brethren their return
1739.	XXXI.	About this time Dinah, Jacob's daughter, is defouled by Sichem the son of Hamor. Simeon and Levi, Dinah's brethren, revenge their sister's quarrel, by putting all the males of Sichem to the sword; for which thing Jacob reproveth them.		XLVII.	
	XXXII.	Rachel is delivered of Benjamin on the way betwixt Beth-el, or Beth-lehem, and Ephrath, and dieth in	1704.	XLVIII.	
	XXXIV.		1703.	XLIX.	
	XXXV. 16.		1702.		
			1689.		
				L.	
			1635.		

An INDEX to the HOLY BIBLE.

The Year before CHRIST		<i>The Third Age of the World.</i>	The Year before CHRIST		<i>The Fourth Age of the World.</i>
1635.		into Canaan; takes an oath of them to carry his bones out of Egypt, and dieth, aged 110 years. The book of Genesis endeth in the death of Joseph, containing the history of 2369 years; next to which in order of time the book of Job follows, written (as 'tis generally believed) by Moses.	1491.		in the evening the passover is instituted. Upon the fifteenth of the same month at midnight, the first-born of Egypt being all slain, Pharaoh and his servants make haste to send away the Israelites; and they, the self-same day wherein they were let go out of bondage, being the complete term of 430 years from the first pilgrimage of their ancestors, reckoning from Abraham's departure out of Charran, take their journey, and march away, being 600,000 men, besides children, and come to Rameses, from whence by several encampings they come to the Red Sea, the Lord conducting them in a pillar of a cloud by day, and in a pillar of fire by night. They carry Joseph's bones with them.
1619.	Exod. VI. 16.	Levi dieth in Egypt, aged 137 years; he was grandrither to Moses and Aaron.		Exodus XII. 29, 41.	
1577.	I. 8.	Here begins the bondage of the children of Israel, when a king rose up in Egypt who knew not Joseph.			
1574.	VII. 7.	Aaron born three years before his brother Moses, 83 years before the departure of the children of Israel out of Egypt.		Numbers XXXIII.	
1573.	I. 15, 22.	Pharaoh having in vain commanded the Hebrew midwives to destroy all the males of the Israelites, sets forth an edict, charging that they be all cast into the river.		Exod. XIV.	At the Red Sea Pharaoh with his host overtakes them; Moses divides the waters with his rod, and the children of Israel pass through on dry ground, unto the desert of Etham; whom when Pharaoh and his army would needs follow, they are all overwhelmed by the waters coming together at the dawning of the day, whereby the Israelites are wholly freed from the bondage of the Egyptians; whose carcases when they see floating all the sea over, and cast upon the shore, they sing a song of praise and thanksgiving unto God.
1571.	II. 1, 5,	Moses is born, who being hid in the flags by the river side, is found by Pharaoh's daughter, and becomes her adopted son.			
1531.	II.	Moses in the fortieth year of his age, having slain an Egyptian, whom he saw contending with an Hebrew, flieth into Midian, where he marrieth Zipporah the daughter of Reuel or Jethro a priest, and liveth with him forty years.		XV.	
1530.	Joshua XVI. 7, 10.	Caleb, the son of Jephunneh, born.		XVI.	Upon the fifteenth of the second month (our June the 4th, being Thursday) the Israelites come to the wilderness of Zin, which lieth between Elyma and Sinai, where for want of food, they murmur against God, and their leaders; about the even-tide God sends them quails; and the next morning rains upon them manna from heaven; and upon that kind of bread they lived afterward by the space of forty years, even till they came to the borders of the land of promise. An omer of it is preserved for a memorial.
1491.	Exodus III. 1, 2, &c. V. VII. 7.	Whilst Moses keeps his father-in-law's sheep at mount Horeb, God appears to him in a burning bush, and sendeth him to deliver Israel. Moses and Aaron having declared to Pharaoh the message in which they are sent unto him from God, are charged by him as heads of a mutiny, and sent away with many bad words, and more grievous labours are forthwith laid upon the Israelites. Moses being now 80, and Aaron 83 years of age, urged thereunto by God, return again to Pharaoh, where the magicians, by their sorcery, imitating the miracle of Aaron's rod turned into a serpent, make Pharaoh more obstinate than he was before. Wherefore God by the hand of Moses lays ten plagues upon the Egyptians.		XVII. 1, 8, 9, &c.	At Rephidim, which was the eleventh place of their encamping, the people murmur for want of water: Moses gives them water, by striking the hard rock in Horeb with his rod. The Amalekites falling upon the rear of the Israelites, are discomfited by Joshua, whilst Moses holds up his hands to God in prayer.
	Psalms LXXVIII. CV.				
	Exodus XII. 11.	<i>The Fourth Age of the World.</i> U PON the fourteenth day of the first month (which was May the fourth, upon Monday with us)			God

An INDEX to the HOLY BIBLE.

The Year before CHRIST 1491.		<i>The Fourth Age of the World.</i>	The Year before CHRIST 1491.		<i>The Fourth Age of the World.</i>
	Exodus XX.	God publisheth his Law contained in the Ten Commandments, with a terrible voice from mount Sinai.		Exodus XXXII. 20, 28. XXXIV.	Moses having burnt and defaced the idol, puts 3000 of the idolaters to death by the hands of the Levites. God commands Moses to frame new Tables of stone, and to bring them with him into the mount: Moses brings them the next morning, and whilst he stands in the cleft of a rock, God passeth by, and sheweth him a glimpse of his glory.
	XXI. XXII. &c.	The people being in great fear, God gives them sundry other laws, all which being written in the book of the covenant, Moses proposeth them to the people: which done, rising early in the morning, he builds an altar at the foot of the mountain, and sets up 12 statues according to the 12 tribes of Israel, and sends 12 young men of the first-born, (whom the Lord had consecrated to himself, as ministers of those holy things, before the Levitical priesthood was ordained) which offer sacrifice, first for sin, and then for thanksgiving to the Lord: And when Moses had read the book of the covenant, he takes the blood of the calves and goats so offered, and with water, scarlet wooll, and hyssop, sprinkles the book therewith, and all the people, and those 12 statues representing them; and so performs a solemn covenant between God and his people.		10.	God renews his covenant with his people, and upon certain conditions gives them his laws again.
	XXIV.		1490.	XXXIX.	In the first six months of this year, the tabernacle, the ark of the covenant, the altar, the table of shewbread, the priests garments, the holy ointments, the candlestick, and other utensils and vessels belonging to the sacrifices, are finished in the desert at mount Sinai, and are brought unto Moses.
	9, 18.	Moses and Aaron, Nadab and Abihu, and 70 men of the elders of Israel, go up into the mount, and there behold the glory of God: the rest returning, Moses with his servant Joshua abides there still, and waits six days, and upon the seventh day God speaks unto him, and there he continues 40 days and 40 nights (reckoning those six days which he waited for the appearance of the Lord) eating no meat all that while, nor drinking water (<i>Deut. ix. 9.</i>) where he receives God's command, touching the frame of the tabernacle, the priests garments, their consecration, sacrifices, and other things comprized in this and the six following chapters.		XL. Leviticus X. Numb. VII.	The tabernacle is set up and anointed with holy oil; Aaron and his sons are consecrated for the priesthood. Nadab and Abihu, for offering strange fire, are struck dead in the place by fire from heaven. The princes of the tribes present their offerings toward the dedication of the tabernacle. God speaketh to Moses from the mercy-seat.
	XXV. &c.			IX. X. 29. Exodus XVIII.	The second passover is instituted. Jethro, who is also called Hobab, brings his daughter Zipporah, with her two sons, Gershon and Eliezer, which were left with him, to his son-in-law Moses, and having congratulated his and the whole people of Israel's deliverance out of bondage, he openly declares his faith and devotion towards the true God. By his advice Moses imparts the government of the people to some others, and ordains magistrates for the deciding of lesser causes.
	XXXI. 18.	At the end of 40 days, God gives Moses the two Tables of the Law in stone, made by God's own hand, and written with his own finger; bidding him withal quickly to get him down, for that the people had already made to themselves a molten calf to worship. Moses by prayer pacifieth God, and goes down from the mount, and seeing the people keeping a festival in honour of their idol in the camp, he breaks the Tables of the Law at the foot of the mount: for which the Jews keep a solemn fast unto this day.		Numb. XI.	Moses complains to God of the over great burden of his government; God, to ease him of his charge, gives him for assistance the court of 70 Elders.
	XXXII.			31.	The people lust for flesh, God gives them quails in wrath, and sends withal a most grievous plague among them.
				XII. XIII.	God rebuketh the sedition of Miriam and Aaron, and maintaineth Moses his right. From the wilderness of Paran, near Kadesh-barnea, twelve men are sent (among whom are Caleb and Joshua)

An INDEX to the HOLY BIBLE.

The Year before CHRIST		<i>The Fourth Age of the World.</i>	The Year before CHRIST		<i>The Fourth Age of the World.</i>
1490.	Num. XIV.	(shua) to discover the land of Canaan. Returning, they bring with them a branch of a vine, with a cluster of grapes upon it; ten of the twelve so lent, speak ill of the country, declare it barren, and magnify the cities for their strength, and the giantly stature of the inhabitants. The people terrified with this relation, are about to return into Egypt, from which Caleb and Joshua endeavouring to dissuade them, are like to be stoned. At this God is so provoked, that he threatens to destroy them; but is prevailed upon by Moses his prayers to spare them. Nevertheless he denounceth that all who are now 20 years old and upward (except Caleb and Joshua) shall die in the wilderness. The men who raised the evil report are all destroyed by sudden death. Some endeavouring to enter upon the promised land contrary to the command of God, are smitten by the Amalekites and Canaanites.	1452.	Num. XX. 2, 12, 23, 28. XX. 5, 9. John III. 14. 1 Cor. X. 9.	The people again, for want of water, murmur against Moses and Aaron, whom when God had commanded to call water out of the rock only by speaking to it, Moses being moved in his mind through impatience and diffidence of the thing, speaks something, whatever it was, unadvisedly with his lips, and strikes the rock thrice with Aaron's rod, and thereby draws water from it; but for transgressing God's command, they are both debarred from entering into the land of Canaan. In the fifth month of this year Aaron dieth at Mosera, on the top of mount Hor, at the Age of 123 years, leaving his son Eleazar his successor in the high-priesthood. The people murmuring, are plagued with fiery serpents, whereof many die; upon their repentance God commands that a brazen serpent be made and lifted up upon a pole, that as many as look on it may live.
1489.	Deuter. I. 46.	In this place, viz. Kadesh-barnea, the Israelites continue many days; but that in some places they continued many years, appeareth, for that in the space of 37 years there are but 17 encampings mentioned.		Num. XXI.	About the latter end of this year, all those who at Kadesh-barnea mutinied against God, being wholly extinct and dead, the Israelites pass over Zared, and come to the borders of Moab at Ar, and at length they arrive at Bamoth, a valley in the country of the Moabites, and pitch at mount Pisgah.
1471.	Numbers XXXIII. XVI. XVII.	To their long continuance in Kadesh, and the encampings from thence, all that we find delivered in the 15th, and four next ensuing chapters of Numbers, seems to refer; as how Korah, Dathan, and Abiram, for raising a mutiny against Moses and Aaron, were swallowed alive into the earth, and 250 of their associates, and how the people murmuring against Moses and Aaron for the calamity which had befallen their brethren, were destroyed by God to the number of 14,700 men; and how 12 rods being brought by 12 princes, and laid in the sanctuary, Aaron's rod only budded, and brought forth almonds, and was laid up before the ark, for a memorial to those who should afterwards be given to rebellion.	1451.	21, 33. XXII. 1, 2, 3.	Sihon king of the Amorites, refusing them passage through his country, is slain, and the Israelites possess his land. Og the king of Basan, coming out against Israel, is destroyed with all his people, not one left alive, and his country possessed by the Israelites. After these victories the Israelites set forward, and encamp in the plains of Moab. Balak king of Moab, considering what the Israelites had done to the Amorites, fears, lest, under pretence of passing through his country, they should possess themselves of his whole kingdom; takes counsel with the princes of the Midianites his neighbours, and sends for Balaam, a soothsayer, out of Mesopotamia, to come and curse the Israelites, promising him great rewards for his labour; purposing afterwards to make war upon them.
1452.	XX. I.	In these 37 years the Israelites by 17 encampings, having compassed the hill-country of Seir and Edom, they come to the wilderness of Zin, in the first month of the 40th year after their departure out of Egypt. Here Miriam, the sister of Moses and Aaron, dieth.		Joshua XXIV. 9. Num. XXII. 7, 35.	Balaam forewarned of God, refuseth at first to come; but being sent

An INDEX to the HOLY BIBLE.

The Year
before
CHRIST
1451.

The Fourth Age of the World.

2 Peter II.
15, 16.

Numbers
XXIII.
Deuter.
XXIII. 5.
Joshua
XXIV.
10.

Numbers
XXV. 1, 2,
3, &c.
Deut. IV.
3.
Psaln CVI.
28.
Apoc. II.
14.

1 Cor. X.
8.

Numbers
XXV.
Palm CVI.
30.

Numbers
XXV. 13,
17.

XXVI.

XXVII. 1, 2,

12, 23.
Deut. III.
26, 27, 28.

sent for a second time, he importuneth God to let him go, and goes with a purpose indeed to curse Israel: but God offended hereat, makes the dumb ass of this wizard, on which he rode, speaking in a man's voice, to reprove his folly.

Balaam twice offers sacrifice, and would fain have cursed Israel, to gratify Balak therein; but being forced hereto by the Spirit of God, instead of cursing, he blest them altogether; foretelling what felicity attended them, and what calamities should befall their enemies.

By his advice the women of Moab and Midian are set on work to turn the Israelites away to idolatry. Wherefore God commands Moses first to take all the ring-leaders of this disorder, and to hang them up before the sun, and then gives order to the judges to put to death all such as had joined themselves to Baal-peor. Last of all God sends a plague upon the people, whereof die 23,000 men in one day; which, added to them which were hanged and killed with the sword, amount in all to 24,000.

Phinehas the son of Eleazar, by killing Zimri, the chief of his father's family, and Cozbi the daughter of Zur, a prince of the Midianites, appeaseth the wrath of God, and the plague ceaseth: God therefore setteth the high-priesthood for ever upon the house of Phinehas, and commands that war be made upon the Midianites.

Moses and Eleazar by God's command, in the plain of Moab, near unto Jordan over against Jericho, number the people from 20 years old and upwards, and find them to be 601,730 men, besides the Levites, whose number, reckoning them from one month old and upwards, come to 23,000, and then Moses receives command for the parting of the land of promise among the Israelites.

The daughters of Zelophehad have their father's land parted among them for want of issue male; this occasions the law for succession in heritages to be made.

God signifies to Moses that he shall die; and Joshua is thereupon declared to be his successor; upon whom Moses lays his hands, and gives him instructions. Several laws are made.

The Year
before
CHRIST
1451.

Numbers
XXXI.

Joshua XIII.
21, 22.

Numbers
XXXII.
Deut. III.
Joshua XIII.
& XXII.

Deuter.
XXVII.

XXVIII.

XXIX.

XXX.

XXXI.

XXXII.

XXXIII.

The Fourth Age of the World.

Twelve thousand of the Israelites, under the command of Phinehas, vanquish the Midianites, and put to the sword all the males among them, with their five princes, and among them Zur, the father of Cozbi, and Balaam the wizard; but they save the women alive, at which Moses is wroth, and commands that every male child, and all the women, except such as be virgins, be killed.

The lands which belonged to Sihon and Og, namely, all from the river Arnon to mount Hermon, Moses divides and gives to the tribes of Reuben and Gad, and the half-tribe of Manasseh; so that their possessions lay on this side Jordan; nevertheless they assist the rest of the tribes in all their wars, till they have subdued the Canaanites, and possessed the promised land.

Moses commands the people, that in their passage over Jordan, they shall set up great stones, and engrave the Ten Commandments on them, with the form of blessing upon mount Gerizim, and of cursing on mount Ebal. Exhorting them to observe the law of God, by setting before their eyes the benefits that would ensue thereon.

He also renews the covenant made by God with them and their children on mount Horeb, and again persuades them to keep that covenant, by all the blessings and curses which would undoubtedly follow the keepers or breakers of it. Yet with a promise of pardon and deliverance, if at any time having broken it, they shall repent them of their sin; and tells them further, that God had therefore thus declared his will unto them, to the end that none hereafter offending, shall pretend ignorance.

Moses having written this law, delivers it to the priests, the sons of Levi, and the elders of the people, to be kept; the same day also he writes his most excellent song, and teaches the same to the children of Israel to be sung; and having finished the book of the law, he takes order to have it laid up in the side of the ark.

Moses now drawing near to his end, blest every tribe in particular, by way of prophecy, save only the tribe of Simeon.

An INDEX to the HOLY BIBLE.

The Year before CHRIST		<i>The Fourth Age of the World.</i>	The Year before CHRIST		<i>The Fourth Age of the World.</i>
1451.	Deuter. XXXIV.	In the twelfth month of this year, he goes up to mount Nebo, and from thence beholds the land of promise, and there dieth, aged 120 years: The body of Moses God translates out of the place where he died, into a valley of the land of Moab, over against Beth-peor, and there burieth it; nor doth any man know the place where he laid it unto this day. The Israelites mourn for him 30 days.	1451.	Joshua VII,	The Israelites besiege Ai, and are smitten by their enemies, God having abandoned them for sacrilege committed by Achan; Achan's sin being discovered by the casting of lots, and himself found guilty, he is stoned to death, and, together with his children and cattle, burnt with fire. God being pacified hereby, Ai is taken by ambushment, and utterly destroyed.
		Here ends the Pentateuch, or five books of Moses, containing the history of 2,552 years and a half, from the beginning of the world; and the book of Joshua begins with the 41st year after the departure of the children of Israel out of Egypt.		VIII.	On mount Ebal, according to the law made, is an altar erected, and the Ten Commandments engraven on it; the blessings and curses are repeated on mount Ebal and mount Gerizim, and the book of the law read in the ears of the people.
	Joshua II.	Joshua being confirmed in his government by God, sends forth spies from Shittim to the city of Jericho; who being harboured by Rahab, are privily sent away, when search is made for them.		30, 35.	The kings of Canaan combine against Israel; only the Gibeonites craftily find a way to save their own lives, by making a league with them; but are afterwards depured to the servile offices of the house of God.
	III.	Upon the 10th day of the first month (<i>April 30</i>) to wit, the same day that the Paschal Lamb was to be chosen out of the flock, the Israelites under the conduct of Joshua, a type of Jesus Christ, go up out of the river Jordan, into the promised land of Canaan, a type of a more heavenly country. They pass through the river on dry ground, the waters being for that present divided; for a memorial of which miraculous passage, Joshua sets up 12 stones in the very channel of Jordan, and taking 12 other stones out of the midst thereof, sets them up at Gilgal, the place where they next encamp.		IX.	Adoni-zedek king of Jerusalem, with the kings of Hebron, Jarmuth, Lachish, and Eglon, hearing that Gibeon is fallen off from them, join their forces together, and besiege it; but Joshua raiseth the siege, pursueth those five kings, and smiteth them as far as Azekah, the Lord in the mean while killing more with hail-stones from heaven, than the Israelites with their swords. Joshua commands the sun to stand still over Gibeon, and the moon over the valley of Ajalon, by the space almost of one whole day, until the Israelites are fully avenged of their enemies. The five kings hide themselves in a cave at Makkedah, from whence they are brought forth, scornfully used, and hanged.
	IV.	The day following, Joshua renews the use of circumcision, which had been omitted 40 years.		X.	From the autumn of this year, wherein, after the failing of manna, they began to till the ground, the rise of the sabbatical years is to be taken.
10,		Upon the 14th day of the same month, in the evening, the Israelites celebrate their first passover in the land of Canaan.	1450.	Exodus XXIII.	Joshua now grown old, is commanded by God to divide all the land on the west of Jordan, among the nine tribes remaining, and the other half-tribe of Manasseh. The Lord and his sacrifices are the inheritance of Levi.
11, 12,		Next day after the passover manna ceaseth.		10, 11.	The rest of the kings with whom Joshua had waged war for six years, resolve to set upon him with united forces; but Joshua comes upon them unawares, slays them, and possesseth their countries.
13.		Our Lord Jesus, captain of his father's host, appears to Joshua, the typical Jesus, before Jericho, with a drawn sword in his hand, and promiseth there to defend his people,	1445.	Joshua XIII.	
	VI.	Jericho, the ark of the Lord having been carried round about it, is taken the seventh day; the walls thereof falling down at the sound of the priests trumpets, all the inhabitants are put to the sword, except Rahab and her family.		XI.	

An INDEX to the HOLY BIBLE.

The Year before CHRIST	<i>The Fourth Age of the World.</i>		The Year before CHRIST	<i>The Fourth Age of the World.</i>	
1445.	Joshua XI.	Joshua now roots out those giants, the Anakims, with their cities, out of the hill countries, out of Hebron, Debir, and Anab, and generally out of all the mountains of Judah and all Israel. And having gotten the whole land into his hands, he divides it among the children of Israel, according to their tribes; and the land rested from war.	1343.		Jericho; and this second oppression continueth 18 years.
	21.				
	XIV.		1325.	Judges III.	Ehud the son of Gera is raised up by God to be an avenger of his people; for feigning a message to Eglon, he runs him into the belly with his dagger; then getting away, he gathers all Israel into a body on mount Ephraim, and slays 10,000 of the most valiant men of Moab; and the land resteth 40 years, after the former rest obtained by Othniel.
	XV.			15,	
1444.		The first sabbatical year or year of rest; from hence the year of jubile, or every fifty years space, is to be reckoned.		30,	
	XVIII.	The tabernacle is set up at Shiloh (thought to be the same with Salem) where it continued 328 years.		31.	After him Shamgar, the son of Anath, slayeth 600 Philistines with an ox-goad, and he also avengeth Israel.
	XXII.	The Reubenites, Gadites, and the half-tribe of Manasseh, with a blessing, are sent home to their possessions on the other side of Jordan.	1305.	IV. 1, 2, 3,	The Israelites after the death of Ehud, returning to their old sin, are given up by God into the hands of Jabin king of Canaan; and this thralldom of theirs continueth 20 years.
1443.	XXIII.	Joshua gathers together all Israel, exhorts them to obedience, briefly recites God's benefits to them, reneweth the covenant between them and God, and dieth 110 years old.	1285.	4.	Deborah the wife of Lapidoth, a prophetess, who at this time judgeth Israel in mount Ephraim, and Barak of the tribe of Naphtali, being made captain of the host of Israel, in fight of Megiddo overcometh Sisera captain of Jabin's army, whom Jael the wife of Heber the Kenite afterwards kills in her own tent. For a memorial of which victory, Deborah composeth a song; and the land resteth 40 years, after the former rest obtained by Ehud.
	XXIV.				
1413.	Judges II. 7.	After the decease of Joshua, and the elders who outlived him, and who remembered the wonders which God had wrought for Israel, there succeeds a generation of men which forget God, and mingle themselves with the Canaanites by marriage, and worship their idols. In this time of anarchy and confusion, when every man did that which seemed right in his own eyes, all those disorders were committed which are reported in the five last chapters of the book of Judges; to wit, the idolatry of Micah, and the children of Dan; the war of the Benjamites, and the cause thereof. God being highly provoked, gives them up into the hands of Cushan king of Metopotamia; which first calamity of theirs holds them but eight years.		V. 31.	The Israelites sinning again, are delivered into the hands of the Midianites; which fourth thralldom lasteth 7 years. Hereupon they cry unto God for help, and are reproved by a prophet. Then Gideon, the son of Joash, of Manasses, is by an angel from God sent to deliver them. He first overturns the altar of Baal, and burns his grove, and is called Jerubbaal. He out of 32,000 men which came unto him, chooseth only (God so commanding) 300; but with them he puts to flight all the host of the Midianites, whom the Ephraimites afterwards pursue, and slay their princes, Oreb and Zeeb. Gideon having pacified the Ephraimites, who complain that they were not called to the battle at first, passeth the river Jordan, and defeats the remainder of the Midianitish army; he chastiseth also the men of Succoth and Peniel, who had refused him victuals in his journey; and slays the two kings of the Moabites, Zebah and Zalmunna.
	III. 6, 7, 8,		1252.	VI.	
			1245.	VII.	
1405.	9,	Othniel the son of Kenaz, and son-in-law to Joshua, stirred up by God, as a judge and avenger of his people, defeats Cushan, and delivers the Israelites out of bondage; and the land resteth 40 years, after the first rest which Joshua procured for them.		VIII.	
	10,				
1343.	12.	Othniel dying, the Israelites fall again to sin against God, and are given over into the hands of Eglon king of Moab, who joining with the Ammonites and the Amalekites, overthroweth the Israelites, and takes			

An INDEX to the HOLY BIBLE.

The Year before CHRIST		<i>The Fourth Age of the World.</i>	The Year before CHRIST		<i>The Fourth Age of the World.</i>
1245.		After which great victories the Israelites offering to settle the kingdom upon him and his posterity, he refuseth it; but receiving their golden ear-rings, he makes thereof an ephod, which afterwards proves an occasion of idolatry. The Midianites being thus vanquished, the land enjoys rest 40 years, after the former rest restored to them by Deborah and Barak.	1187.		42,000 Ephraimites, who had behaved themselves insolently against him, and judgeth Israel 6 years.
			1182.	Judges XII.	Ibzan the Beth-lehemite succeeds Jephthah, and judgeth Israel 7 years.
				8,	Elon the Zebulonite succeeds Ibzan, and judgeth Israel 10 years.
			1175.	11,	Abdon the Ephraimite succeeds Elon, and judgeth Israel 8 years.
			1164.	13.	Eli the high-priest (in whom the high-priesthood was translated from the family of Eleazar to Ithamar's) succeeds Abdon, and judgeth Israel 40 years. The Israelites again provoke the Lord to anger, and he delivers them into the hands of the Philistines. This sixth thralldom begins seven months after Eli's entering upon the government, and lasteth 40 years, even till seven months after his death, when the ark was brought back again.
1236.	Judges VIII.	Gideon dieth, and the Israelites falling back again to idolatry, worship Baal-berith for their God.	1156.	1 Sam. IV.	Samson the Nazarite, as an angel had foretold, is born at Zora.
	33.			18.	Whilst Eli the high-priest executeth the office of a judge in civil causes, under the Philistines, Samson takes an occasion to quarrel with them, by marrying a woman of Timnath; for having on the day of his betrothing propounded a riddle to the Philistines, and laid a wager, his wife tells them the meaning of it; enraged hereat, he goes and slays 30 men of Askelon, and gives them the suits of raiment which he had stript off their bodies, in performance of the wager which he had lost, and returns home to his father.
	IX. 1, 2, &c.	Abimelech the son of Gideon (begotten upon his concubine) purposing to get to himself the kingdom which his father had refused, slayeth 70 of his brothers all upon one stone, and having by the help of the Shechemites got to be made king, Jotham, the youngest son of Gideon, who only escaped Abimelech's fury, from the top of mount Gerizim, expostulates with them the wrong they had done to his father's house; and by way of a parable foretells their ruin; which done, he flies, and dwells quietly in Beerith.	1155.	24.	Samson again in harvest-time goes to present his wife with a kid at her father's house, but finds her given away in marriage to another man; Samson resolves to be revenged; he catcheth 300 foxes, and tying firebrands to their tails, turns them all into the corn-fields of the Philistines, and into their vineyards and olive-gardens, and sets them all on fire.
1235.			1137.	XIV. 4.	The Philistines take Samson's wife and father-in-law, and burn them; Samson, in revenge, slays a great multitude of them, and sits down upon the rock Etam, from whence being taken by 3000 of the Jews, and by them delivered into the hands of the Philistines, he slays of them a thousand men with the jaw-bone of an ass; in which place he is miraculously refreshed when thirsty and ready to faint.
					Samson
1233.	22,	Abimelech having reigned three years over Israel, Gaal a Shechemite conspires against him; which being discovered to him by Zebul, he utterly destroys the city of Shechem, and puts all the inhabitants to the sword, and burns the temple of their god Beerith with fire; from thence he goes and layeth siege to Thebez, where he is knocked on the head with a piece of a millstone, cast upon him by a woman from the walls, and then killed out-right by his armour-bearer.	1136.	XV.	
	50.				
	2 Sam. XI.				
	21.				
1232.	Judges X.	Tolah the son of Puah, after Abimelech, judgeth Israel 23 years.			
1210.	1, 2,	Jair the Gileadite succeeds Tolah, and judgeth Israel 22 years.			
1206.	3,				
	8,	The Israelites forsaking again the true God, fall to worship the gods of several nations, and are given up into the hands of the Philistines and Ammonites; which fifth thralldom lasteth 18 years. Upon their repentance and abandoning their idols, at length they obtain mercy.			
1183.	15.				
1187.	XI.	Jephthah the Gileadite being made captain of the host of Israel, subdues the Ammonites; before the battle he vows his daughter unawares to be offered in sacrifice, and afterwards performs it. He puts to the sword			
	XII. 6.				

An INDEX to the HOLY BIBLE.

The Year before CHRIST		The Fourth Age of the World.		The Year before CHRIST		The Fourth Age of the World.	
1117.	Judges XVI.	Samson is betrayed by Delilah his concubine, bereaved of the hair of his Nazariteship, and delivered to the Philistines; who put out his eyes, and bind him with chains of brass. The Philistines gather together to offer sacrifice to Dagon their god, and Samson is brought to make them sport; whose hair being grown, and his strength in a great measure restored, he takes hold of the two chief pillars whereon the house stood (wherein were the princes of the Philistines, and a great multitude of people) and pulls down the house, killing more men at his death than he did in all his life-time. So he died, having judged Israel in the days of the Philistines 20 years.		1096.	1 Sam. VII. 13.	the Philistines, who are subdued, the hand of the Lord being against them all the days of Samuel.	
				1095.	VIII.	Samuel being grown old, takes for his assistants in the government his sons; by whose ill management of affairs, the Israelites require a king to be given them; whereupon God gives them a king in his wrath, to wit, Saul the son of Kish, after Samuel had judged Israel 21 years. Saul is privately anointed by Samuel, and afterward publicly proclaimed king at Mizpeh. About a month after, Jabesh-gilead is besieged by Nahash king of the Amorites, and the siege raised by Saul; whereupon the whole congregation of Israel coming together at Gilgal, again proclaim Saul king.	
1116.	1 Sam. IV.	The Israelites take up arms against the Philistines, but with very ill success, for they lose 4000 men in one battle. Then they send for the ark of the covenant from Shiloh, and cause it to be brought into the camp. The Philistines seeing now all lie at stake, encourage one another to behave themselves like men that day, and so falling on, they slay of the Israelites 30,000 men. The ark of God is taken, and Hophni and Phinehas, priests and sons of Eli, are slain. Of all which when tidings is brought to old Eli, frightened thereat, he falls from his chair, and breaks his neck, in the 98th year of his age.			Hosea XIII. 10.	David the son of Jesse the Ephraimite, born at Beth-lehem-judah, 30 years before he succeeded Saul in his kingdom. He was his father's youngest son.	
				1085.	XVII. 12.	God rejects Saul, and sends Samuel to Beth-lehem, there to anoint David king, whom Saul ever after extremely persecuteth.	
	V.	The Philistines having brought the ark into Ashdod, set it in the house of Dagon their god. But when Dagon had been found two several times fallen groveling before it, and broken in pieces, and the inhabitants of the place sorely plagued; they remove it from thence to Gath, and from thence to Ekron. But the same plagues and judgements following wherever it went, after 7 months, by the advice of their priests, they send home the ark again, with presents and gifts, into the land of the Israelites, and it is brought to Beth-shemesh, where 50,070 men are smitten for looking into the ark. From hence it is carried to the house of Abinadab in Kirjath-jearim, who sanctifieth his son Eleazar to keep it.		1063.	XVI. 11.	Yet Jonathan, Saul's son, loveth him, and oftentimes rescueth him from Saul's cruelty.	
					XVIII.	David having Saul twice in his power, forbears to hurt him.	
	VI.			1060.	XXIV. XXVI. XXVII.	David fearing he may some time or other fall into the hands of Saul, flies to Gath unto king Achish, carrying with him 600 men; and having obtained of him the town of Ziklag to dwell in, he continueth one year and four months in the land of the Philistines; from whence he invadeth the countries of the Geshurites, Gezrites, and Amalekites, and puts to the sword all, both men and women, not leaving one alive to carry the news thereof to king Achish.	
				1056.		Achish proposing to make war upon the Israelites, takes David along with him in that expedition, to whom, whilst he is upon his march with his 600 men, repair a great many others of the tribe of Manasses, and join with him.	
	VII.	After 20 years, the Israelites, by Samuel's persuasion, solemnly repent at Mizpeh, and upon their conversion, God by thunder from heaven delivers them from the invasion of		1055.	XXVIII.		
1096.					1 Chron. XII.	Saul seeing the army of the Philistines, is in great fear, and (Samuel being now dead) goes to Endor to consult with a witch there; the woman raiseth an apparition of Samuel, and Saul receives from it that dreadful doom, The Lord will deliver	
					1 Sam. XXVIII.	Israel.	

An INDEX to the HOLY BIBLE.

The Year before CHRIST	<i>The Fourth Age of the World.</i>		The Year before CHRIST	<i>The Fourth Age of the World.</i>	
1055.		Israel, together with thyself, into the hands of the Philistines.	1048.		vid a third time, and make him king over all Israel.
	1 Sam. XXIX.	The princes of the Philistines growing jealous of David, he and his company early the next morning leave the army, and return to Ziklag.	1047.	2 Sam. V. 5, 6, 7, 9.	David with all Israel marcheth to Jerusalem against the Jebusites, and taketh the fort of Zion, and calls it the city of David, and making Jerusalem the seat of his kingdom, reigneth there over all Israel 33 years.
	XXXI.	The armies join battle, and the Israelites are defeated; the three sons of Saul are slain, and he himself falls on his own sword.	1045.	VI. 1 Chron. XVI.	The ark of the covenant, which, in the first sabbatical year, was brought from Gilgal to Shiloh, is this year, being also a sabbatical year, brought from Kirjath-jearim out of the house of Abinadab, and placed at Zion; 30,000 choice men of Israel attending it, and singing the 68th Psalm.
	2 Sam. I.	Three days after, an Amalekite brings Saul's crown, and the bracelet that was upon his arm, and presents them to David, professing that finding him fallen upon his sword, he had killed him out-right, and taken the crown from off his head; whereupon David causeth him to be put to death, for stretching forth his hand to slay the Lord's anointed, and lamenteth the death of Saul and Jonathan his son, in a funeral song.	1044.	2 Sam. VII. 1 Chron. XVII. XXII.	David now dwelling in his house of cedar which he had built, and living in a full and perfect peace, imparteth to Nathan the prophet his purpose of building a house for God; but is answered from God, that this was a work which should be done, not by him, because he was a man of blood, and trained up in war, but by his son Solomon, a man of peace, which should be born unto him. The time which passeth from hence till the birth of Solomon, is spent in wars; wherein David subdueth the Philistines, Edomites, Amalekites, Moabites, Ammonites, and Syrians, and extends his kingdom to the utmost bound of that land which had been promised to the seed of Abraham, and never possessed by any of them, save only by David, and his son Solomon.
	II.	David having asked counsel of God, goes up to Hebron with those that are about him, where he is anointed king by the men of Judah, his own tribe, in the 30th year of his age, and there he reigns seven years and six months.		2 Sam. VIII. 1 Chron. XVIII.	At the end of this year, Joab going with the army against the Ammonites, besiegeth Rabbah the metropolis of Ammon, whilst David takes his ease at Jerusalem, and there commits adultery with Bathsheba the wife of Uriah the Hittite, who was then in the army, whom he also procures to be slain.
	1 Chron. XII. 23.	Abner, who was captain of the host to Saul, carries Ishbosheth Saul's son to Mahanaim, and there makes him king over the rest of Israel.		Gen. XV. 18. Deut. XI. 24. 1 Kings IV. 2 Sam. XI.	The child so gotten in adultery is born. David is convicted by Nathan the prophet of his sin, and he repents; in testimony whereof he composeth the 51st Psalm. The child dieth.
1053.	12.	After two years there arise frequent and mortal skirmishes between a party of men on David's side, headed by Joab David's nephew, and another party on Ishbosheth's side, whereof Abner is chief; but the former still grows stronger and stronger.	1035.	1 Chron. XX.	Bathsheba becomes now David's wife, and beareth him a son; unto whom, as unto one who should prove a man of peace, God gives the name of Solomon; and as to one beloved of the Lord, the name of Jedidiah.
				2 Sam. XII.	
1048.	III. 6,	Abner affronted by Ishbosheth, revolteth to David, and deals with the chief men of Israel, to transfer the whole kingdom unto him, and this in the hearing of the Benjamites.	1034.	25.	
	22.	He comes to David, and is kindly received; returning, he is treacherously murdered by Joab. David much laments his untimely death, and buries him at Hebron.	1033.	1 Chron. XXII. 9.	
	IV. 2.	Baanah and Rechab murder their lord and master Ishbosheth, as he lieth resting himself upon his bed. They bring his head to David, who, in detestation of their treason, causeth them immediately to be put to death.			
	V.	The captains and elders of all the tribes coming to Hebron, anoint Da-			
	1 Chron. XI.				Amnon.

An INDEX to the HOLY BIBLE.

The Year before CHRIST	<i>The Fourth Age of the World.</i>		The Year before CHRIST	<i>The Fourth Age of the World.</i>	
1032.	2 Sam. XIII.	Amnon, David's eldest son, defoureth his sister Tamar.	1015.		the priest, and Nathan the prophet, with other great men, to anoint Solomon king. Adonijah hearing this, betakes himself to the sanctuary, and is pardoned.
1030.	1, 23.	Absalom avengeth his sister Tamar, and killeth his brother Amnon; for which thing he fleeth to Gethur in Syria, where he continues three years with king Talmi, his grandfather by the mother's side.		1 Kings II.	David, having given instructions to his son Solomon, dieth, after he had reigned in Hebron seven years and six months, and 33 years in Jerusalem, over all Israel.
1027.	XIV.	After three years exile, he returns to Jerusalem, where he continues two years, before the king his father admits him into his presence, and is reconciled to him.			Pharaoh king of Egypt gives his daughter in marriage to Solomon.
1025.			1014.	III. 1, 2,	The Lord appears to Solomon in a dream, and bids him ask what he will, and it shall be given him. Solomon asketh wisdom; God gives him wisdom from above, and adds thereunto riches and honour. O this divine wisdom Solomon makes an eminent manifestation in judging between two harlots.
1024.	XV.	This rebel son having got chariots and horses, and a guard to attend him, insinuates himself into the favour of the people, and steals away their hearts from his father David.		5. 2 Chron. 1. 7.	
1023.	7.	The next year following, under pretence of a vow, he obtaineth leave to go to Hebron, where, by Ahithophel's counsel, he breaks out into open rebellion, and forceth his father to flee from Jerusalem.			
	XVII.	Ahithophel, because his counsel in all matters is not followed by Absalom, hangs himself.	1012.	1 Kings. VI. 1.	<i>The Fifth Age of the World.</i> S olomon layeth the foundation of the temple, in the 480th year after the departure of the children of Israel out of Egypt.
	XVIII.	Absalom having lost 20,000 men, fleeth, and a bough of an oak catching hold of him, he there hangs, and is run through by Joab.		2 Chron. III. 1.	
		David tempted by Satan, commandeth Joab to number the people: God offended thereat, sends a prophet to put three plagues to his choice, viz. the famine, sword, or pestilence. David chooseth to fall into the hands of a merciful God, rather than into the hands of men. So God sends a pestilence; whereof 70,000 men die in one day. The angel being about to destroy Jerusalem, God bids him hold his hand, for he beholds David repenting in sackcloth, and intreating him to spare the innocent people, and to turn his hand upon himself, and upon his father's house.	1005.	1 Kings VI. 38.	Solomon's temple finished in the 11th year of his reign; having been seven years and an half in building.
1017.	XXIV. 1 Chron. XXI.	David tempted by Satan, commandeth Joab to number the people: God offended thereat, sends a prophet to put three plagues to his choice, viz. the famine, sword, or pestilence. David chooseth to fall into the hands of a merciful God, rather than into the hands of men. So God sends a pestilence; whereof 70,000 men die in one day. The angel being about to destroy Jerusalem, God bids him hold his hand, for he beholds David repenting in sackcloth, and intreating him to spare the innocent people, and to turn his hand upon himself, and upon his father's house.	1004.	VIII. 2 Chron. V. VI.	Solomon this year (being the 9th jubile, and opening the 4th millenary of the world) with great magnificence celebrates the dedication of the temple; at which time God gives a visible sign of his favour.
		Rehoboam is born unto Solomon, by Naamah an Ammonitish woman.	975.	VII. 1 Kings XI. 2 Chron. IX.	Solomon having, as 'tis with reason believed, forsaken his lusts and vanities, to which he had been too intemperately addicted, and written as a testimony of his repentance his book called the Preacher, dieth. He reigned 40 years.
1016.	1 Kings XIV. 21.	David being now 70 years of age, and broken with continual cares and wars, grows so weak and feeble, that clothes can no longer preserve heat in him. Therefore Abishag a young virgin is appointed to keep him warm. Adonijah seeing his father thus declining, by the assistance of Joab and Abiathar, makes himself king; which David understanding, he presently commands Zadok			The Israelites assemble at Shechem to crown Rehoboam, Solomon's son, king over all Israel. The people by Jeroboam sue unto him for a removal of some grievances; to whom Rehoboam, by the advice of young men, returning an harsh answer, alienates the hearts of ten tribes from him, who make Jeroboam king over them, and fall at the same time from the house of David, and from the true worship of God.
1015.	1 Kings I.			25.	Jeroboam in the beginning of his reign repairs Shechem, destroyed by Abimelech 258 years before, and there dwells; afterwards going over Jordan, he builds Peniel, and at length

An INDEX to the HOLY BIBLE.

The Year before CHRIST	<i>The Fifth Age of the World.</i>		The Year before CHRIST	<i>The Fifth Age of the World.</i>	
975.	1 Kings XIV. 17. XII. 26.	length makes Tirzah the seat of his kingdom. But fearing lest his new subjects, by going to Jerusalem to worship, may be induced to revolt from him, he deviseth a new form of religion, setting up two golden calves, the one at Beth-el, the other at Dan, for the seduced people to bow down unto.	951.	2 Chron. XIV.	Aha destroyeth idolatry, and enjoying ten years of peace, strengthens his kingdom with forts, and a standing army.
	XIV. 2 Chron. XII.	From the time of this dismal rent, Rehoboam reigneth over Judah and Benjamin 17 years, and Jeroboam over Israel, or the other ten tribes, 22 years.	941.	9. XV.	Zerah the Ethiopian with an innumerable army invadeth Judah: Aha overcomes him, sacrificeth to God of the spoil, and maketh a solemn covenant with God. He also deposeth Maachah his grandmother, a great patroness of idolatry, bringeth into the temple those things which his father and himself had consecrated unto God, and enjoys a long peace.
974.	XI. 17.	The Priests and Levites, and other Israelites, who feared God, stick to Rehoboam, and maintain the kingdom of Judah three years; after which time Rehoboam falls to idolatry, and walketh no more in the ways of David and Solomon.	930.	1 Kings XVI. 6,	Elah the son of Baasha succeeds his father in the kingdom of Israel.
	1 Kings XII. 32. XIII. 2.	Jeroboam sacrificing to his calf at Beth-el, a prophet is sent unto him from God, who foretels the judgement which should one day be executed upon that altar, and the priests (<i>viz.</i> those whom Jeroboam had made of the lowest of the people) that served at it. Which prophecy then and there is confirmed by signs and wonders upon the king himself, and upon the altar.	929.	8,	In the second year of his reign, and the 27th of Aha's, Zimri, one of his captains, conspires against him, kills him, and reigneth in his stead. As soon as he sits in the throne, he destroyeth the whole family of Baasha; but the army, which then lay before Gibbethon, make Omri their king, who presently besiegeth Tirzah, and taketh it; which Zimri seeing, he sets on fire the king's palace, and perisheth in the flames.
971.	XIV. 25. 2 Chron. XII.	Shishak king of Egypt spoileth Jerusalem and the temple; but the king and the princes repenting at the preaching of Shemaiah the prophet, God gives them not over to utter destruction.	925.	22,	The people of Israel are now divided into two factions; one follows Tibni the son of Ginath, and endeavours to make him king, the other adheres to Omri; but Tibni dying, Omri reigns alone in the 31st year of Aha.
958.	1 Kings XV.	Abijam the son of Rehoboam succeeds his father in the kingdom of Judah, and reigns three years.	924.	23, 24,	Omri having reigned 6 years in Tirzah, removes the seat of his kingdom to Samaria, a place which he himself had built.
957.	2 Chron. XIII.	He obtains a great victory over Jeroboam, killeth 500,000 men in one battle, and taketh Beth-el.	918.	29.	Ahab succeeds his father in the kingdom of Israel, and reigneth 22 years in Samaria. He did evil in the sight of the Lord, above all that were before him.
955.	1 Kings XV. 8,	Aha, in the twentieth year of Jeroboam, succeeds his father Abijam, and reigns 41 years.	914.	XXII. 41.	Jehoshaphat succeedeth his father Aha in the fourth year of Ahab king of Israel, and reigneth 25 years in Jerusalem.
954.	25,	Nadab, in the second year of Aha, succeedeth his father Jeroboam in the kingdom of Israel, and reigneth not full two years.	912.	2 Chron. XX. 31.	Jehoshaphat being settled in his kingdom, and having demolished the high places and groves; in the third year of his reign he sends Levites with the princes to instruct the people in the law. God in the mean time subdueth his enemies under him.
953.	27.	Nadab, at the siege of Gibbethon (a town of the Philistines) is slain by Baasha of the tribe of Issachar, in the third year of Aha; and the same year, having made himself king over Israel, he utterly destroyeth the whole race of Jeroboam, and reigneth 24 years. At this time lived the prophets Jehu, Hanani, and Azarias.	901.	XVII. 7.	Benhadad king of Syria layeth siege to Samaria, who by the direction of a prophet is beaten off, and a vast number of the Syrians slain.

Aha

An INDEX to the HOLY BIBLE.

The Year before CHRIST		<i>The Fifth Age of the World.</i>	The Year before CHRIST		<i>The Fifth Age of the World.</i>
899.	1 Kings XXI.	Ahab not being able to persuade Naboth to sell him his vineyard, falls sick upon it; Jezebel his wife suborning false witnesses to accuse him of blasphemy, causeth Naboth to be stoned, and puts the king in possession of the vineyard. Whereupon the prophet Elijah denounceth judgments against Ahab and Jezebel; wicked Ahab repenting, God defers the judgement.	896.		of Jehoshaphat, and reigneth 12 years.
				2 Kings II. 11. 2 Chron. XXI. 2, 3. 2 Kings VIII. 16.	Elijah is taken up into heaven in a fiery chariot Jehoshaphat grown old, gives to his sons many girls, with fenced cities in Judea; but his eldest son Jehoram he now more absolutely investeth in the throne of the kingdom, in the fifth year of Jehoram king of Israel.
898.	XXII. 51.	Ahab, in the 17th year of the reign of Jehoshaphat, maketh his son Ahaziah his associate in the government of his kingdom.	889.	2 Chron. XXI. 4, 5.	Jehoram now, by the death of his father, has the kingdom of Judah to himself, which he holds four years. He is no sooner settled in his throne, but he puts all his brethren to the sword, with many of the princes of Israel. At this time the Edomites, who ever since king David's time had lived in subjection to Judah, revolt, and (as it was foretold by Isaac) they for ever shake off his yoke. Libnah also a city of the priests, in the tribe of Judah, falls off from him about this time.
	2 Kings III. 1.	Jehoshaphat also maketh Jehoram his son copartner with him; whence it is, that Jehoram the son of Ahab, who succeeded his brother Ahaziah in the kingdom of Israel, in the 18th year of Jehoshaphat king of Judah, is said to have begun his reign in the second year of Jehoram the son of Jehoshaphat.		Genesis XXVII. 40. 2 Chron. XXI. 10,	
	I. 17.		887.	11,	Jehoram following the counsel of his wicked wife Athaliah, the daughter of Ahab king of Israel, sets up in Judah, and even in Jerusalem itself, the idolatrous worship of Baal, and compels his subjects thereto; a letter which was left for him by Elijah the prophet, comes to his hands, which reproves him, and denounces all those calamities and punishments which afterwards befall him.
897.	1 Kings XXI. 2 Chron. XVIII.	Ahab having got Jehoshaphat to assist him in the siege of Ramoth-gilead, before he goes, he asketh counsel of 400 false prophets, who promise him victory and success; but by Jehoshaphat's advice, Micaiah a true prophet of God is consulted, who foretels his overthrow; and, according to his word, Ahab is slain at Ramoth-gilead, and buried at Samaria.		12.	
896.	2 Kings I. 1. III. 5. 2 Sam. VIII. 2.	Ahab being dead, the Moabites revolt from Israel, who had continued in subjection ever since king David's days.	885.	2 Kings VIII. 25,	Ahaziah succeeds his father in the kingdom of Judah (having had part of the government bestowed upon him the year before) in the 12th year of Jehoram king of Israel, and reigneth one year in Jerusalem.
	2 Kings I.	Ahaziah king of Israel lying ill of a fall, sends to consult Baal-zebub the god of Ekron, concerning his recovery. Elijah the prophet meeteth the messenger, and telleth him Ahaziah shall surely die; whereupon two captains over fifty men apiece are sent to apprehend him, and bring him before the king; Elijah calleth for fire from heaven, and destroyeth both them and their companies. A third captain with his fifty men being sent, and behaving himself submissively, Elijah goes along with him; the prophet certifies the king, that he shall not come down from his bed alive. So Ahaziah dieth, having governed (partly by himself, and partly together with his father) two years.	884.	28.	Jehoram king of Israel, and Ahaziah king of Judah, lead their armies to Ramoth-gilead, against Hazael, who had newly succeeded Benhadad in the kingdom of Syria; Jehoram is dangerously wounded, and retires himself to Jezreel to be cured. In the mean time Elisha sendeth a young prophet with instructions to anoint Jehu the son of Jehoshaphat the son of Nimshi, at Ramoth-gilead, king over Israel, and to open to him the will of God, for the rooting out of the house of Ahab; who, being proclaimed king by the soldiers, marcheth straight to Jezreel, killeth Jehoram in the field of Naboth, and causeth Jezebel to be cast out at a window, where she is eaten by dogs. He dispatcheth letters
	1 Kings XXII.			IX.	
	2 Kings III. 1.	Jehoram succeedeth his brother Ahaziah in the kingdom of Israel, in the latter end of the 18th year		X.	

An INDEX to the HOLY BIBLE.

The Year before CHRIST		<i>The Fifth Age of the World.</i>	The Year before CHRIST		<i>The Fifth Age of the World.</i>
884.		letters also to Samaria, and causeth 70 of Ahab's children to be beheaded. Then taking with him Jehonadab the son of Rechab, he comes himself to Samaria, and destroys the whole family of Ahab, and all the priests of Baal. Nevertheless, having put down the worship of Baal, he departs not from the worship of Jeroboam's golden calves, but maintains that idolatry all the time of his reign, which was 28 years.	840.		high priest, for reproving the people of Judah that fall to idolatry after the decease of Jehoiada, is stoned to death in the court of the house of the Lord, by the commandment of king Jehoash, who the next year after is murdered by some of his servants as he lay in his bed, and Amaziah his son succeedeth him.
	2 Kings IX.	Jehu proceeds farther, and executes the divine vengeance upon the idolatrous house of Judah; he pursues Ahaziah, who fled towards Megiddo, and overtaking him at Gur, causeth him to be killed in his chariot. Going also to Samaria, he meeteth with 42 of Ahaziah's kinsmen, whom he causeth to be slain.		2 Kings XII. 20.	Jehoahaz dieth, and Jehoash his son succeedeth in the kingdom of Israel. Not long after his father's funeral, he visits Elisha the prophet, then lying sick, and with many tears asketh counsel of him, who promiset him victory over the Syrians. A dead man is brought to life, by being laid in Elisha's grave.
	X.	Athaliah the daughter of Ahab, seeing her son Ahaziah dead, usurps the kingdom, destroying those that had right to the succession; but Jehoshaba the daughter of king Jehoram, and wife to Jehoiada the high-priest, takes Jehoash, being then an infant, and son to her brother Ahaziah, and hides him in the temple, and so saves him from that massacre which was made of the rest of the blood-royal.	839.	XIII.	Jeroboam the second is this year taken into the consorship of the kingdom of Israel by his father Jehoash, going to war against the Syrians. This is gathered from Azariah king of Judah's beginning his reign in the 27th year of this Jeroboam.
	XI.		836.	XV. 1.	Amaziah king of Judah growing proud upon a victory obtained against the Edomites this 14th year of his reign, provoketh Jehoash king of Israel to battle. Jehoash overcomes him, and takes him prisoner, breaks down 400 cubits of the wall of Jerusalem, and having spoiled the temple and the king's house of a vast treasure, returns to Samaria.
	2 Chron. XXII. 10.	Jehoiada the high-priest brings out Jehoash, now seven years old, and anoints him king; causeth Athaliah to be slain, and restoreth the worship of the true God, destroying the house of Baal, and commanding the idolatrous priest Mattan to be killed before his altars. Jehoash now beginning his reign in the seventh year of Jehu, reigneth 40 years in Jerusalem.	826.	XIV. 2 Chron. XXV.	Jehoash dies 15 years before Amaziah, and Jeroboam the second, his son, reigneth in Samaria 41 years.
878.	2 Kings IX. 2 Chron. XXIII.	Jehoiada the high-priest brings out Jehoash, now seven years old, and anoints him king; causeth Athaliah to be slain, and restoreth the worship of the true God, destroying the house of Baal, and commanding the idolatrous priest Mattan to be killed before his altars. Jehoash now beginning his reign in the seventh year of Jehu, reigneth 40 years in Jerusalem.	825.	2 Kings XIV. 23.	Amaziah finding a conspiracy against him at Jerusalem, flies to Lachish, where he is murdered; after whom comes his son
			810.	XIV. 2 Chron. XXV.	Uzziah or Azariah, in the 27th year of Jeroboam the second, and reigneth 52 years in Jerusalem.
857.	2 Kings XII. 7.	Jehoash in the 23d year of his reign, giveth order for the repair of the temple, committing the charge thereof to Jehoiada the high priest.	808.	2 Kings XV.	Now is held the 13th jubile under the two most flourishing kings; in whose times live sundry great prophets in both kingdoms; Isaiah and Joel in Judah; Jonas, Hosea, and Amos, in Israel.
	XIII. 1.	Jehoahaz succeedeth his father Jehu in the kingdom of Israel, and reigneth 17 years: during all which time, Hazael king of Syria oppresseth him, and exerciseth all those cruelties upon the Israelites, which Elisha the prophet had foretold.		XIV. 25. Isaiah IX. 1.	Jonas of Gath-hepher, a town belonging to the tribe of Zebulon in Galilee of the Gentiles (observe here the blindness of the Pharisees, <i>Jehu</i> vii. 52.) was afterwards sent into Nineve the metropolis of Assyria, where both king and people at his preaching repented.
841.	XIII. 10.	Jehoash, the son of Jehoahaz king of Israel, is taken into the consorship of that kingdom by his father, in the 37th year of Jehoash king of Judah, and reigneth 16 years.		Jonah III. Matth. XII. 41.	
840.	2 Chron. XXIV.	Zechariah the son of Jehoiada the			

An INDEX to the HOLY BIBLE.

The Fifth Age of the World.		The Fifth Age of the World.	
The Year before CHRIST		The Year before CHRIST	
784.	2 Kings XIV. 29.	742.	2 Kings XVI. XXVIII. Isaiah VII.
	Jeroboam king of Israel (under whom that kingdom came to its full height of glory) dieth; after his death all things fall into confusion, and the state is reduced to a plain anarchy, which lasteth 11 years and an half; for such an interregnum or vacancy, the synchronism of kings requires, that the six months of Zechariah, the son of Jeroboam, may answer the 38 years and one month of Shallum, who murdered him in the 39th year of Azariah or Uzziah king of Judah.		This year Rezin king of Syria, and Pekah king of Israel, are confederate against Judah, which strikes a great terror into that nation; but unto Ahaz, God, by the prophet Esay, sends a gracious message, with a promise of deliverance; for a sign whereof (when the incredulous king, being bid to ask a sign, refused to do it) God gives him the promise of Immanuel to be born of a virgin. Rezin and Pekah now lay siege to Jerusalem, and therein to Ahaz, but are beaten off; Ahaz is no sooner delivered from his enemies, but he forsakes God his deliverer, and falls to idolatry. Wherefore God gives him over into the hands of the king of Israel, who slays of the men of Judah 120,000 in one day, with a great many of the nobility, and carrieth away 200,000 captives; but these, by the advice of the prophet Oded, are released and sent home.
773.	XV. 8.	741.	
	Zechariah the son of Jeroboam, the 4th and last of the race of Jehu (as was foretold) begins his reign over Israel in the 38th year of Azariah or Uzziah king of Judah, and reigneth 6 months.		
772.	10.		
	Shallum the son of Jabeſh, at the end of 6 months, murders him in the sight of the people, and reigns one month, in the 39th year of Uzziah king of Judah. After Zechariah's death follow those direful calamities foretold by Amos the prophet.		
	Amos VII. 9.	739.	2 Kings XV. 30.
	2 Kings XV. 14.		
	Menahem the son of Gadi going from Tirzah to Samaria, killeth Shallum, wasteth Tiphſah, and the borders thereof; and because the town would not open to him, he takes it, and rips up all the women with child.		
771.	19.	730.	
	While Menahem in these broils labours to get the poſſeſſion of the kingdom, Pul king of Aſſyria invadeth his country, to whom Menahem giveth 1000 talents of ſilver, and afterwards reigneth quietly 10 years.		
761.	23.	728.	XVII. 3.
	Pekahiah ſucceedeth his father Menahem in the 50th year of Uzziah king of Judah, and reigneth 2 years.		
759.	25, 27.	726.	XVIII. 1. 2 Chron. XXIX. XXX. XXXI.
	Pekah, one of his captains, kills him in his own palace at Samaria, and reigneth 20 years.		
758.	32.		
	Jotham ſucceedeth his father Uzziah in the kingdom of Judah, at the age of 25 years, and reigneth 16 years in Jeruſalem.	725.	2 Kings XVII. 4.
	Jotham ſubdueth the Ammonites, and makes them tributary for three years. Under him and his two ſucceſſors, the prophets Micah and Hoſea execute their propheticall office. About this time lived the prophet Nahum, and prophesied the deſtruction of Nineve.	724.	
	2 Chron. XXVII. 5. Micah I. 1.	721.	
742.	2 Kings XVI. 1.		
	Ahaz ſucceedeth his father Jotham in the 17th year of Pekah king of Iſrael, and reigneth 16 years.		
			Hoſhea king of Iſrael, having conſulted with So king of Egypt, refuseth to pay tribute to Shalmaneſer; provoked hereby, and jealous of ſome farther deſign in that confederacy of Hoſhea with the king of Egypt, Shalmaneſer layeth ſiege to Samaria, and towards the latter end of the third year taketh it, and carrieth away the Iſraelites captive into his own country. This was the end of the kingdom of Iſrael, when it had ſtood divided from the kingdom of Judah 254 years.

An INDEX to the HOLY BIBLE.

The Year before CHRIST	<i>The Fifth Age of the World.</i>	The Year before CHRIST	<i>The Fifth Age of the World.</i>
713. 2 Kings XVIII.	Sennacherib king of Assyria coming up against Judah, besiegeth their fenced cities, and takes many of them, but is pacified by a tribute.	624. 2 Kings XXIII.	This year he giveth order for the repair of the temple. Hilkiah the high-priest having found a book of the law, sends it to the king, who hears it read all over to him, and thereupon asketh counsel of Huldah the prophetess, who prophesieth the destruction of Jerusalem, but not in his days. Josiah calling to him the elders of Judah and Jerusalem, with the priests and prophets, causeth the book of the law to be read over before all the people, and reneweth the covenant between God and his people; he burneth also dead mens bones upon the altar at Beth-el, as was foretold; and keepeth a most solemn passover.
XX. Isaiah XXXVIII.	About this time Hezekiah falls sick, and is told by Isaiah, that he shall die; but pouring out his tears and prayers unto God, he recovereth his health, and obtaineth a prolongation of his life, and kingdom for 15 years. For a sign whereof the sun goes ten degrees backward.	610. 2 Kings XXIII. 29.	At this time a war breaks out between the king of Egypt and the king of Assyria. Josiah unadvisedly engageth in this war against Necho king of Egypt, and is slain in the valley of Megiddo. The good king being thus taken out of the world, whose life only kept off the Babylonish captivity from that nation, not only the people then living bewailed his death, but even in after-time, a publick mourning for him was kept. The prophet Jeremy also, in remembrance thereof, composeth his Lamentations, wherein bewailing the calamities which were shortly to befall that people, as present before his eyes, in a most compassionate manner he points, as it were with his finger, at the death of Josiah, as the source and original of all those ensuing miseries.
710. 2 Kings XIX. Isaiah XXXVII.	Sennacherib not observing the articles of peace, layeth siege to Jerusalem, and sendeth a blasphemous letter to Hezekiah, which he opening and spreading before the Lord in the temple, with many tears, craves assistance from God against the Assyrians. Whereupon the prophet Isaiah assures him that God will deliver him, and defend that city. The self-same night an angel of the Lord slays 185,000 men in the Assyrian army; and the next morning Sennacherib departeth, and returns to Nineve; where not long after, whilst he is worshipping in the house of Nisroch his god, he is slain by his own sons.	609. Jer. XXVI.	After the death of Josiah, the people anoint Shallum, one of his younger sons, to be their king. After 3 months reign, he is deposed by Pharaoh-necho, who makes Eliakim his elder brother king over Judah and Jerusalem, and changes his name into Jehoiakim; but Jehoahaz he carries along with him captive into Egypt, where he ends his days.
698. 2 Kings XXI. 2 Chron. XXXIII.	Manasseh at 12 years of age succeedeth his father Hezekiah, and reigneth 55 years. He sets up idolatry, and sheddeth much innocent blood. Wherefore God delivers him up into the hands of the Assyrians, who, in the 22d year of his reign, carry him away captive to Babylon; but upon his repentance God restores him to his liberty and kingdom.	607. XXV. 1.	This year is Nebuchadnezzar the Great made, by his father Nebopolassar, his associate in the kingdom
677.	This year Nabuchodonosor king of Assyria purposing to make himself universal monarch, sends Holofernes his general against Judea, who layeth siege to Bethulia, and there hath his head taken off by Judith, a woman of the tribe of Simeon.	606. Jer. XXVI.	Uriah and Jeremiah prophesy against Jerusalem; the former is put to death, the latter is acquitted, and set at liberty. About this time Habakkuk also prophesieth.
656. Judith XIII.	Amon, aged 22 years, succeedeth his father Manasseh, and reigneth 2 years. An idolater indeed as his father, but no penitent; he is murdered by his own servants.	605. Jer. XXVI.	This year is Nebuchadnezzar the Great made, by his father Nebopolassar, his associate in the kingdom
643. 2 Kings XXI. 13. 2 Chron. XXXIII. 21, 22.	Josiah, a child of 8 years old, succeedeth his father Amon, and reigneth 31 years. In his time lived Jeremiah and Zephaniah the prophets, and Huldah the prophetess.	604. Jer. XXVI.	This year is Nebuchadnezzar the Great made, by his father Nebopolassar, his associate in the kingdom
641. 2 Kings XXII. 1.	In the 12th year of his reign he begins a reformation in Judah and Jerusalem, and carries it on successfully.	603. Jer. XXVI.	This year is Nebuchadnezzar the Great made, by his father Nebopolassar, his associate in the kingdom
630. 2 Chron. XXXIV.			

An INDEX to the HOLY BIBLE.

The Year
before
CHRIST
606.

The Fifth Age of the World.

2 Chron.
XXXVI. 6.

Jer. XXV.
II.
XXIX. 10.

Dan. I. 3, 7.

Isaiah
XXXIX. 7.

605.

Daniel I. 2.
2 Chron.
XXXVI. 7.

603.

2 Kings
XXIV. 1.

Daniel II.

600.

2 Kings
XXIV. 2.

of Assyria and Babylon, into whose hands God delivers up Jehoiakim, who is put in chains to be carried to Babylon; but, upon his submission, and promises of obedience, is left in his own house, where he lives a servant to Nebuchadnezzar 3 years. From which entering of the king and people of the Jews into the subjection and service of Nebuchadnezzar, are the 70 years of the captivity of Babylon to be reckoned, which were foretold by the prophet Jeremy.

Nebuchadnezzar gives order to Ashpenaz, master of the eunuchs, that he shall carry from thence of the children of Israel, both of the blood-royal (as was foretold by the prophet Esay to Hezekiah) and also of the nobility, the choicest youths both for beauty and wit that he can find; who being educated 3 years in the language and sciences of the Chaldeans, may afterwards be fit to serve the king in his palace; among whom, of the tribe of Judah, are Daniel, called Belteshazzar; Hananiah, called Shadrach; Mishael, called Meshach; and Azariah, called Abed-nego: Their names being thus changed by the master of the eunuchs.

Whilst Nebuchadnezzar pursues his victories over the king of Egypt, his father dies; which coming to his knowledge, he gives order for the bringing away the captives, and posts with a small company the nearest way to Babylon, where he is received as the lawful successor to his father's dominions. He causeth to be brought to Babylon what he thinks fit of the vessels and furniture of the temple, and placeth them in the house of his god, viz. Belus.

Jehoiakim having lived 3 years in subjection to the king of Babylon, falls off and rebels against him.

This year (being the second of Nebuchadnezzar's reign, taking it as it begun at his father's death) Daniel recovers Nebuchadnezzar's dream, and interprets it to betoken the four chief monarchies; whereupon he and his companions are highly advanced.

Nebuchadnezzar sends an army, consisting of Chaldeans, Syrians, Moabites, and Ammonites, against Jehoiakim; these waste the whole

The Year
before
CHRIST
599.

Jer. XXII.
18.
XXXVI. 30.

2 Kings
XXIV. 8.
2 Chron.
XXXVI. 9.

Isaiah
XXXIX. 6.

Jerem.
XXIV. 1.
Ezek. XVII.

I. 2, 3.

Baruch VI.

2 Kings
XXIV. 17.

2 Chron.
XXXVI.

2 Kings
XXV.

Jer. I. 2.

XXXIX.

The Fifth Age of the World.

country of Judea, and carry away from thence 3023 captives: Jehoiakim also is taken prisoner; whom they put to death, cause his carcase to be drawn out at the gate of Jerusalem (as was foretold by the prophet Jeremiah) and leave it without the walls unburied.

Jehoiachin (called also Conias and Jeconias) at 18 years of age succeeds his father Jehoiakim, and reigns 3 months in Jerusalem.

Against him Nebuchadnezzar leads an army, and besiegeth Jerusalem; Jehoiachin, with all his kindred and courtiers, come out to meet him. Nebuchadnezzar makes them all prisoners, enters Jerusalem, and takes all the treasure he can find in the temple, and the king's palace; breaking in pieces all the vessels of gold and furniture which Solomon had made for the temple; he carrieth away captive to Babylon, the king, his mother, wives, courtiers, magistrates, and 10,000 able men out of Jerusalem, leaving none behind but the poorer sort of people; and out of the country round about, he carries also away 8000 artificers; among the captives are Mordecai, and Ezekiel the priest: Ezekiel therefore in his prophecy reckons the time all along from the beginning of this captivity. An epistle, said to be Jeremiah's, is now sent to the captives, admonishing them to beware of the idolatry which they shall see in Babylon.

Nebuchadnezzar, before his departure from Jerusalem, makes Mattaniah, Jehoiachin's father's brother, king, changing his name into Zedekiah.

Zedekiah, beginning his reign at 21 years of age, reigneth 11 years; he by rebelling against Nebuchadnezzar, or rather by continuing in an open rebellion (as his fathers had done) against God, brought upon Jerusalem, and the whole nation of the Jews, those long deserved calamities which God had so often forewarned them of by his prophets; for in the latter end of the 11th year of Zedekiah, Jerusalem, after a long siege, is taken by Nebuchadnezzar, and his Chaldeans enter it, Zedekiah flies away by night, but being pursued, is taken, and brought prisoner to Riblah, Nebuchadnezzar's

An INDEX to the HOLY BIBLE.

The Year
before
CHRIST
588.

The Fifth Age of the World.

head quarters; there having first seen his children slaughtered before his eyes, he has afterwards those eyes put out, and being loaded with chains, is carried away captive to Babylon. About a month after the taking of the city, Nebuzar-adan, captain of the guard, sent by Nebuchadnezzar, makes his entry into it, sets fire to the temple, the king's palace, and some noblemens houses, and so layeth the whole city in ashes; the walls of Jerusalem being rased to the ground, all that were left in the city, and those that a little before had fallen to the Chaldeans, with what treasure he can find, doth Nebuzar-adan carry with him into Babylon.

Jer. LII. 26.
2 Kings
XXV. 21.

And thus was Judah carried out of her own land, 468 years after David began to reign over it, 388 years after the falling off of the ten tribes, and 134 years after the destruction of the kingdom of Israel.

Jer. XLIX.
7.
Ezek. XXV.
12.

Obadiah the prophet denounceth God's judgements against the Edomites, who now insult over the calamity of the Jews. The same do Jeremy and Ezekiel, and the author of the 79th and 137th Psalms, who wrote all about the same time.

The Sixth Age of the World.

560.
The Ba-
bylonian
Empire.

Dan. IV. 29,
33.

NEbuchadnezzar, proud of his victories over Egypt, and his conquest of Judea, and other countries, and boasting the magnificence of his buildings, falls distracted, and is driven from the society of men.

562. 34.

After seven years spent among the beasts of the field, his understanding returning to him, he humbly acknowledgeth the power of God, and his goodness towards him; and is restored to his kingdom. A few days after he dies, having reigned about 20 months together with his father, and 43 years by himself.

2 Kings
XXV. 27.
Jer. LII. 31.

Evil-merodach, his son, succeeds him in the 37th year of the captivity of Jehoiachin, or Jeconiah, who presently gives order for the enlargement of Jehoiachin, and two days after changeth his prison-clothes, sets him above all the princes of his court, and causeth him to eat at his own table. Jehoiachin dies about two years after.

The Year
before
CHRIST
555.

The Ba-
bylonian
Empire.

Dan. VII. 1.

553.

VIII. 1.

538.

V.

Jer. XXVII.
7.

Dan. V.

Isaiah XIII.

Hab. II.

Jer. XXV.

12.

L. LI.

Dan. V. 31.

VI. 6.

The Sixth Age of the World.

Belshazzar having removed some persons who had murdered his father Evil-merodach, and usurped his throne, succeeds in the kingdom of Babylon. In the first year of this king's reign, Daniel has the vision of the four beasts, signifying the four monarchies of the world, and of God delivering over all power and sovereignty to the Son of man.

In the third year of Belshazzar, Daniel receives the vision of the ram and he-goat, betokening the destruction of the Persian monarchy, and the great misery which Antiochus should bring upon the people of God.

This year Belshazzar makes a great feast for all his nobles, and causeth to be brought forth all the vessels of the house of the Lord which Nebuchadnezzar his grandfather had brought away from Jerusalem, to the glory of his idols, and dishonour of the true God. In the midst of all this jollity, a hand appears writing on the wall of the room, in which the king and his numerous guests sit drinking. The king, greatly terrified hereat, sends for his Chaldean astrologers and wizards, and commands them to read the writing, and give him the interpretation of it; but they not being able to do either, Daniel is sent for, who reads the writing, and gives the king the interpretation of it; whereupon Daniel is publicly proclaimed the third man in the kingdom. The same night Belshazzar is slain, Babylon taken by Cyrus, and the empire translated to the Medes and Persians, as had been sundry times foretold by the prophets.

Cyrus having given the kingdom of Babylon to Darius the Mede, reserving some palaces in the city for himself, he returns through Media into Persia.

Daniel's greatness raising envy in some principal courtiers and officers, these contrive his ruin; but finding nothing in his management of affairs, whereof to accuse him, they resolve to order matters so, that Daniel's piety towards God shall become an offence worthy of death. They move the king to make a decree, that for 30 days no petition shall be made to any god or man, but to himself only. Which decree Daniel

Daniel

An INDEX to the HOLY BIBLE.

The Year
before
CHRIST
538.
The Ba-
bylonian
Empire.

The Sixth Age of the World.

Daniel breaks by making supplication to his God, and is, for doing so, cast into a den of lions; but being found to have received no hurt there, Darius commands the conspirators to be cast into the same den, who are presently devoured; and the king publisheth a decree, that all persons throughout his dominions shall reverence and fear the God of Daniel.

Toward the end of the first year of the reign of Darius the Mede, to be reckoned from the subversion of the Babylonish empire, begins the 70th year of the captivity of the Jews, which by Jeremiah's prophecy was to be the last year of their calamity: Upon consideration of which time so near at hand, Daniel pours out most fervent prayers to God for the remission of his own sins and those of his people; and for that promised deliverance out of their captivity. To whom the angel Gabriel brings an answer not only of this, but also of the spiritual deliverance of the church by the death of the Messiah; uttering that memorable prophecy of the seventy weeks.

Cyrus, his father Cambyfes, and his father-in-law Cyaxares, both dying, Persia falls to him by inheritance, and Media by contract of marriage; and so he is possessed of the whole eastern empire; from which time, both Xenophon (*Instit. lib. 8.*) reckons the 7 years of his reign, and the Holy Scripture, out of the records of the Medes and Persians, reckons this his first year; for it teacheth us, that in this year came forth that renowned edict of his, Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth, and hath charged me to build him an house at Jerusalem, which is in Judah, &c. At which time the 70 years of the Babylonish captivity being expired (as was foretold by Isaiah and Jeremiah, the former making mention of Cyrus by name) he gives leave to all the Jews, dwelling in all parts of his dominions, to return into their own country, and commands them immediately to fall in hand with the rebuilding of the temple.

He restoreth also all the vessels of the house of God, which Nebuchadnezzar had brought from

The Year
before
CHRIST
536.
The Per-
sian Em-
pire.

Ezra I. 5, 6.

II.

Nehem. VII.

Acts XXVI.

7.
Lam. I. 1.
Luke II. 36.
2 Chron. XI.
16.

535. Ezra III. 8,
13.

534. IV. 5,

529. 6.

The Sixth Age of the World.

thence; and contributes towards the building.

The Jews therefore return into their own country; the poorer sort having allowance made them to defray their charges upon the way. The number of the children of the province, or Hebrews born in Chaldeea, which with their captain Zerubbabel, and their high-priest Jeshua, return out of captivity, is 42,360, besides proselytes, men-servants and maid-servants, to the number of 7337. Now the particular sums of Ezra's catalogue being cast up, amount only to 29,818; and those in Nehemiah's account make but 31,031, both which come far short of that universal Sum of 42,360, which at the bottom of each catalogue is said to be the number of the whole congregation. Wherefore the Hebrews, in the XXIXth chapter of their great chronicle, tell us, that to complete the full Sum of 42,360, we must cast in those of the other ten tribes of Israel, who came up out of captivity with the Jews. For even till the last extirpation of the Jewish state, there remained some reliques of the other ten tribes, not only in the dispersion, and at Jerusalem, and other cities of Judah, but also of those who kept still in their own seats; for Shalmaneser swept not away all out of the whole ten tribes, but left a remnant of them in their own country, who were afterward, together with the Jews, Benjamites, and Levites, carried away by Nebuchadnezzar into Babylon, and are now dismissed and sent back again by Cyrus.

In the second year after their return from Babylon, in the second month, they appoint Levites to oversee the work of the house of God, and lay the foundation of the temple; the old men lamenting, who 53 years before had seen the old temple standing, and the younger sort rejoicing to see the new one going up.

The Samaritans, by the means of certain courtiers about Cyrus, whom they had bribed for that purpose, disturb the Jews in their work of the temple.

In the beginning of the reign of Artaxerxes (called in profane story Cambyfes) the Samaritans, who, whilst Cyrus lived, had secretly under-

537. Dan. IX.

Jer. XXIX.
10.

Dan. IX.

536.
The Per-
sian Em-
pire.

Ezra I. 2.

Isai. XLIV.
28.

XLV. 1, 13.

An INDEX to the HOLY BIBLE.

The Year before CHRIST	The Sixth Age of the World.		The Year before CHRIST	The Sixth Age of the World.	
529. The Persian Empire.					
520. Ezra V. 1.	undermined the Jews, now openly frame a direct accusation in writing against the inhabitants of Judah and Jerusalem, and present it to the king, who presently forbids the Jews to proceed in the building.		Esth. VII.	been discovered to him by Mordecai, commandeth that he be publicly honoured, and that by Haman himself, his deadly enemy.	
Hagg. II. 1, 9.	In the second year of king Darius Hystaspes (the same with Ahasuerus) Zerubbabel and Jeshua, incited by the prophets Haggai and Zechariah, set forward the building of the temple.		509. IX.	Esther entertaining the king and Haman at a banquet, maketh suit for her own life, and her peoples, and accuseth Haman. The king understanding that Haman had provided a gallows for Mordecai, causeth him to be hanged thereon. In memory of this great deliverance, the two days of Purim are made festival.	
Zech. I. 1, 6.	Haggai prophesieth that the glory of this second temple shall be greater than that of the former; not as being a more magnificent structure, but in regard the blessed Messiah shall one day honour it with his presence, and from thence propagate peace to all nations.		467. Ezra VII.	Ezra the priest, a man skilled in the law of Moses, obtains a large commission from king Artaxerxes, to settle the Jewish commonwealth, and to reform the church at Jerusalem.	
519. 518. Esth. I. II.	About this time Zechariah the prophet exhorteth the Jews to repentance.		VIII.	In the seventh year of Artaxerxes, Ezra, with a great multitude of Jews, sets out from Babylon.	
515. Ezra VI.	Ahasuerus puts away queen Vashti his wife, and not long after espouseth Esther, the niece of Mordecai the Jew.		IX, X.	Ezra obligeth those who had taken strangers to wife, to send them back.	
	In the sixth year of Darius, or Ahasuerus, the temple is finished; the dedication whereof is celebrated with great joy, and abundance of sacrifices, the priests and Levites, every one in his place, attending on the ministry of the temple. The passover also is celebrated.		455. Nehem. II.	In the twentieth year of king Artaxerxes, Nehemiah a Jew, one of his cup-bearers, being made governor of Judea, obtains leave to build the walls of Jerusalem, and finish that great work. Here begin Daniel's 70 weeks, to be fulfilled before the passion of our Saviour.	
510. Esth. III.	Haman an Agagite, of the race of the Amalekites, a great favourite of king Ahasuerus, offended at Mordecai, because he falls not down and adores him, as others do, resolves to be revenged of the whole nation of the Jews (which was ever averse to his) and to root it out; for the executing of which purpose, that he may find a successful time, he causeth Pur, that is, the Lot, to be cast before him, for to know the day and month wherein the Jews shall be destroyed, and the lot falls on the twelfth month Adar.		Dan. IX. 24.	Nehemiah having governed Judea 12 years, returns to the king of Persia.	
Deut. XXV. 19.	Haman obtains an edict from the king, that all Jews, without respect to sex or age, upon the thirteenth day of the month Adar, be put to death in all the provinces of the king's dominions. Hereupon Mordecai, Esther, and all the Jews, humble themselves before the Lord by fasting and prayer.		442. Neh. V. 14.	This year is the 21st jubile, the last that ever the prophets of the Old Testament saw; for that place in Nehemiah, c. XII. 22. is not to be understood of the last Darius, but of Darius Nothus, who now reigns in Persia; the full history of Nehemiah ending with the time of Artaxerxes Longimanus, father of this Darius Nothus.	
Esth. IV.	Ahasuerus hearing it read in the chronicles, that a conspiracy had		415. XIII. 6.	Hitherto (saith Eusebius in his Chronicle, to the 32d year of Artaxerxes) the divine Scriptures of the Hebrews contain the annals of the times: But those things which were done among them afterwards, we must deliver out of the books of the Maccabees, and out of the writings of Josephus, who have delivered a general history of the Jewish affairs from thence down to the times of the Romans.	
VI.				That Malachi, the last of the prophets, was contemporary with Nehemiah, appears from hence, That he no where exhorts the people to the building of the temple, as Haggai and	

An INDEX to the HOLY BIBLE.

The Year
before
CHRIST

415.
The Per-
sian Em-
pire.

Neh. XIII.

Mal. IV. 4.

Luke I. 17.

Matth. XI.

14.

XVII. 12.

335. Joseph. Ant.
l. 11. c. 8.

332. Id. ibid.

Joseph. Ant.
l. 11. c. 8.

Dan. VIII. 7.
XI. 13.

The Sixth Age of the World.

and Zachary did; but the temple being now built, he reproves those disorders which Nehemiah at his second return with a new commission from Babylon, saith he found in his absence to have crept in among the Jews; as marriage with strange women, withholding of tithes, and abuses in the worship of God. And because a succession of prophets was not to be expected, as before, he exhorteth the people constantly to adhere to the law of Moses, till Christ the chief prophet should appear; whose forerunner John the Baptist should come in the spirit and power of Elias, to turn the hearts of the fathers unto their children, and the disobedient to the wisdom of the just. See 1 Mac. IV. 46. and IX. 17.

Alexander the Great, king of Macedonia, passeth out of Europe into Asia, and begins to lay waste the Persian empire.

Manasses, brother to Jaddus the high-priest, refusing to put away his strange wife, is driven from the sacrifice; Sanaballath his father-in-law, governor of Samaria, revolteth from Darius, obtains leave of Alexander to build a temple on mount Gerizim, and makes Manasses high-priest thereof: To which resort all such as are entangled in unlawful marriage, with all such offenders as think not themselves safe at Jerusalem. This was the rise of that schismatical conventicle of the Samaritans. See John IV. 20.

Alexander marcheth toward Jerusalem, intending to besiege it: Jaddus the high-priest hearing of it, putteth on his priestly ornaments, and, accompanied with the people all in white, goeth out to meet him: Alexander seeing his habit, falls prostrate before him, saying, that whilst he was in Macedonia, a man appeared unto him in the very same habit, who invited him to come into Asia, and promised to deliver the Persian empire into his hands. After this he goes to the temple, and offers sacrifice according to the high-priest's direction. They shew him the prophecy of Daniel, That a Grecian should come and destroy the Persians: whereby he is mightily confirmed in his persuasion, that he himself is the

The Year
before
CHRIST

330.
The Ma-
cedonian
Empire.

323. Joseph. Ant.
l. 12. c. 1.
1 Mac. I.

320. Joseph. Ant.
lib. 12. c. 1.

277. Joseph. Ant.
lib. 12. c. 2.

177. 2 Mac. III.

The Sixth Age of the World.

man: lastly, he bestoweth on the Jews whatever favours they desire, and departeth.

The Persians are overcome, Darius slain, and Alexander remains universal monarch of the eastern world.

Alexander, having reigned six years and ten months, dieh; his army and dominions are divided among his captains. Antigonius makes himself governor of Asia, Seleucus of Babylon, and the bordering nations; Lyfimachus hath the Hellespont; Cassander, Macedon; and Ptolemeus the son of Lagus gets Egypt.

Ptolemeus, surnamed Soter, makes himself master of Jerusalem by a stratagem; for he enters the city upon a sabbath-day, under pretence of offering sacrifice: and whilst the Jews suspect nothing, but spend the day in ease and idleness, he surpriseth the city without resistance, and maketh the citizens captives. He sendeth several colonies of Jews into Egypt, and puts great confidence in them.

Ptolemeus Philadelphus, son of Ptolemeus Soter, being a great favourer of learning, builds a most magnificent library at Alexandria. Demetrius Phalereus, to whom he had committed the care of procuring all sorts of books, and out of all countries, persuades him to employ 72 Jews in translating the Holy Scriptures out of the original Hebrew into the Greek tongue, which was done in the seventh year of his reign. The king also dismisseth many captive Jews, and dedicates many presents to the temple of God at Jerusalem.

One Simon, a man of the tribe of Benjamin, governor of the temple, falling out with Onias the high-priest, goes to Apollonius the governor of Cœlosyria, and informs him, that there is a vast treasure in the temple: Apollonius acquaints king Seleucus his master with it, who presently sends his treasurer Heliodorus to Jerusalem, to bring this money away. Heliodorus entering the temple, is by angels struck down in the very place, and carried from thence half dead; but by the prayers of Onias, he is soon after restored to his health; returning to Seleucus that sent him, he magnifies the holiness of the temple, and the power of God dwelling in it.

Antiochus

An INDEX to the HOLY BIBLE.

The Year before CHRIST		<i>The Sixth Age of the World.</i>	The Year before CHRIST		<i>The Sixth Age of the World.</i>
176. The Macedonian Empire.	1 Mac. I. 10.	Antiochus Epiphanes succeeds Seleucus in the kingdom of Syria, and reigneth 11 years and some months.	167. The Macedonian Empire.		take themselves to the desert. They are followed by many others, of whom a great number are stifled in their caves, because they would not defend themselves on the sabbath-day. Matthias abolisheth that superstition, and exhorts his sons to assert their privileges, and deliver their country from bondage.
175.	2 Mac. IV. 7.	Jason, by corrupting king Antiochus, obtaineth the office of high-priest.			Matthias dies, and Judas Maccabeus takes upon him the management of this affair. He delivers his country, and purgeth it from the abominations which had been committed in it.
172.	23, 24.	Menelaus, brother to Simon the traitor, being employed by Jason to carry the money to the king, promiseth 300 talents of silver above what Jason had sent, and getteth the priesthood to himself.	166.	1 Mac. III. 2 Mac. VIII. Joseph. Ant. l. 12. c. 9.	Apollonius, governor of Samaria, having raised an army among the Gentiles and Samaritans, falls upon the Jews; but is discomfited and slain by Judas Maccabeus.
170.	27.	Menelaus not paying the money he had promised the king at his admission, is summoned to appear before Antiochus; he substitutes Lysimachus his brother in his place.		1 Mac. III. Joseph. Ant. lib. 12. c. 10.	Seron also, governor of the lower Syria, musters up all the forces under his command, and invades Judea; him Judas Maccabeus encounters, slays 800 of his men on the place, and puts the rest to flight.
	1 Mac. I. 21, 22. 2 Mac. V. Joseph. Ant. lib. 12. c. 7. Dan. XI. 28.	Antiochus taketh Jerusalem, and sacketh it, pillageth the temple, destroyeth 40,000 of the inhabitants, and selleth as many more. He endeavoureth also to abolish the worship of God, and forceth many Jews to forsake their religion. The Samaritans now disown their relation to the Jews, to whom in prosperity they pretended alliance, and consecrate the temple on mount Gerizim to Jupiter.	165.	1 Mac. III. 27. IV. Joseph. Ant. lib. 12. c. 11.	Judas Maccabeus defeats a great army, which Antiochus sent against the Jews. Lysias returns with a greater power; Judas kills 5000 of his men, and causeth him to retreat. He purifieth the temple, and setteth it in order, after it had lain desolate 3 years; and buildeth a wall about Sion.
168.	1 Mac. VIII. 5.	Perseus having made war upon the Romans, is this year overcome by them, and the kingdom of the Macedonians ends, when from Caranus it had stood 626 years. Nevertheless, the reliques of the Macedonian empire, while that of the Roman was rising, did yet survive in the Ptolemies of Egypt, and the kings of Syria.	164.	1 Mac. VI. 2 Mac. IX. 9. Joseph. Ant. lib. 12. c. 13.	Antiochus is taken with a violent pain in his bowels, and such a rottenness seizeth his flesh, that worms breed in it; he confesseth that he is plagued for the wrong done to Jerusalem, and dieth in the 149th year of the kingdom of the Grecians. His son Antiochus Eupater, a child about 9 years old, succeeds him. He maketh peace with the Jews, but quickly breaketh it: he puts to death Menelaus the high-priest, and confers that honour upon Alcimus or Jacimus.
167.	I. 45.	King Antiochus, by a publick edict, commands all nations that are subject unto him, to observe the same way of divine worship, and laying aside their peculiar customs, to profess the same religion with the Grecians; the punishment of death being threatened unto such as shall be disobedient; and he appoints overseers over every people and nation, who shall compel them hereunto. Of the Jews many choose rather to undergo the most cruel torments, than to offer sacrifice unto idols; all which martyrdoms, with those glorious sufferings of the seven Maccabean brethren, are recorded in the two books of Maccabees.	163.		Onias the son of Onias III. retires into Egypt, where Ptolemy Philometor, and Cleopatra his wife, permit him to build a temple at Heliopolis, in imitation of that at Jerusalem, and they constitute him high-priest there.
	II. 2 Mac. VI. Joseph. Ant. lib. 12. c. 8.	Matthias a priest, with his five sons, slay those that are sent by king Antiochus to compel them to offer abominable sacrifices, and after be-	162.	2 Mac. XIII.	Demetrius Soter, the son of Seleucus, escapes from Rome, and comes into Syria, where he causeth himself to be crowned king, and putteth to death Antiochus and Lysias.
				Joseph. Ant. lib. 12. c. 15.	Demetrius,

An INDEX to the HOLY BIBLE.

The Year before CHRIST	<i>The Sixth Age of the World.</i>	The Year before CHRIST	<i>The Sixth Age of the World.</i>
161. The Macedonian Empire.	2 Mac. XIV. Joseph. Ant. lib. 12. c. 17. Demetrius, at the instance of Alcimus, sends Nicanor with a great army against Judas Maccabeus, whom he endeavours to surprize. They join battle, and Nicanor is slain.	148. The Macedonian Empire.	1 Mac. X. 75. Joseph. Ant. lib. 13. c. 8. Demetrius Soter, eldest son of Demetrius Soter, enters into Cilicia with an army. King Alexander Balas gives the command of Syria to Apollonius, who sets upon Jonathan the high-priest; Jonathan defeats him, and takes Joppe and Azotus, and burns the temple of Dagon.
	Here ends the continued history of the second book of Maccabees, being an abstract and breviary of the five books of Jason, a Jew of Cyrene.	146. 1 Mac. XI. Joseph. loc. citat.	Ptolemy Philometor king of Egypt comes to the relief of king Alexander his son-in-law; Alexander ungratefully sets Ammonius to lie in ambush to kill him. The treachery being discovered, Ptolemy takes away his daughter from Alexander, and marrieth her to Demetrius. Alexander having been driven from Antioch, the inhabitants of that place make offer of the kingdom to Ptolemy; but he refuseth it, and persuadeth them to accept of Demetrius for their king.
	1 Mac. IX. Joseph. Ant. lib. 12. c. 18, 19. King Demetrius sends Bacchides with a new army, consisting of 20,000 men, against Judas Maccabeus; Judas having with him but 800 men, ventures to engage him, and is slain. His brother Jonathan is chosen general in his stead.		Alexander returns with a great army. Ptolemy and Demetrius unite their forces, and overcome him in a pitched battle; but Ptolemy dies of the wounds which he received, after he had seen the head of Alexander sent to him by Zabdiel an Arabian prince. Jonathan besiegeth the citadel at Jerusalem, held by a garrison of Macedonians.
	1 Mac. VIII. 19. Joseph. Ant. lib. 18. c. 17. Jonathan enters an alliance with the Romans: Josephus observes that this was the first league that ever was known to be between the Romans and the Jews.		Complaint hereof being made to Demetrius, Jonathan appeaseth him by presents, and obtaineth new favours for the Jews. Demetrius incurreth the hatred of his soldiers, by abridging their pay in time of peace.
160.	1 Mac. IX. 55. Whilst Alcimus commands the wall of the inner court of the temple to be pulled down, God strikes him suddenly with a palsy, so that without speaking a word, he dies in great torment.	145.	Tryphon, with some soldiers that revolted from Demetrius, undertakes to establish Antiochus, the son of Alexander Balas, in the kingdom of Syria.
158.	70. Joseph. Ant. lib. 13. c. 2. Jonathan having wearied Bacchides by war, compelleth him to make a league, and draw off his army.		1 Mac. XI. 54. Joseph. Ant. lib. 13. c. 9. Demetrius is vanquished by young Antiochus, and made to fly into Seleucia. Great honours are by Antiochus conferred on Jonathan, who assists him against Demetrius.
153.	1 Mac. X. 1. Joseph. Ant. lib. 13. c. 3. Alexander Balas, the son of king Antiochus Epiphanes, enters with an army into Syria; the garrison of Ptolemais set open their gates to him, by reason of their hatred to king Demetrius; who prepares himself for war.		XII. Joseph. Ant. lib. 12. c. 9. Jonathan renews his alliance with the Romans and Lacedemonians, and tortifies Jerusalem.
	1 Mac. X. 3, 10. Joseph. Ant. lib. 13. c. 4. Demetrius desireth an alliance with Jonathan, who makes use of this occasion to repair the fortifications of Jerusalem.	144.	1 Mac. XI. 55. Jonathan contrives how he may quit himself of Antiochus, and reign in his stead; but fearing Jonathan's opposition, he invites him to come to Ptolemais, and bring with him some few of his soldiers, promising to deliver that city into his hands.
	1 Mac. X. 15. Joseph. Ant. lib. 13. c. 5. Alexander Balas is no less careful to obtain the friendship of Jonathan; and to oblige him, confers on him the high-priesthood.		Jonathan suspecting no treachery, comes only with 1000 men to Tryphon at Ptolemais; but as soon as he
152.	1 Mac. X. 21. Id. ibid. Jonathan puts on the holy vestment, on the seventh month of the 160th year of the kingdom of the Grecians, at the feast of tabernacles. He was the first high-priest of the Hasmonean family.	143.	D is
	1 Mac. X. 49, 50. Joseph. ubi supra. Demetrius and Alexander come to a battle, and Demetrius is slain.		
	1 Mac. X. 51. Joseph. c. 7. Alexander Balas finding himself in the peaceable possession of the kingdom of Syria, espouseth Cleopatra, the daughter of Ptolemy Philometor king of Egypt. Alexander highly honours Jonathan the high-priest at his nuptials.		

An INDEX to the HOLY BIBLE.

The Year before CHRIST	The Sixth Age of the World.	The Year before CHRIST	The Sixth Age of the World.
143. The Macedonian Empire.	is entered the city, Tryphon commands the gates to be shut. Jonathan is taken prisoner, and all his men put to the sword.	Joseph. l. 1. Belli. c. 3. Ant. l. 13. c. 19. & l. 20. c. 8.	Judas, eldest son of Hircanus, otherwise called Aristobulus, and surnamed Philellen, succeeds his father in the government and the high-priesthood; he was the first of any that, after the return from the captivity of Babylon, set a crown upon his head, and changed the state into a monarchy.
1 Mac. XIII. Joseph. Ant. lib. 13. c. 10, 11.	The Jews hereupon make choice of Simon Maccabeus for their general, in the place of his brother Jonathan. Tryphon leads an army against Simon: He promiseth for 100 talents of silver to release Jonathan; the money being paid him, he breaks his promise, and puts Jonathan to death. Simon erects a stately monument for his father and his brethren.	88. Luke II. 37.	Anna the prophetess, daughter of Phanuel, of the tribe of Aser, this year becoming a widow, departs not from the temple, but serves God with fasting and prayer night and day, for 84 years together, until such time as she sees Christ in the temple.
1 Mac. XIII. 31, 32. Joseph. Ant. lib. 13. c. 12.	Tryphon murders the young king Antiochus, and puts the crown on his own head.	63. Joseph. l. 1. Belli. 2. 5. Ant. l. 14. c. 8.	Jerusalem is this year taken by Pompey; who meddles not with any of the treasure which was in the temple, but makes the Jews tributary to the Romans.
142. 1 Mac. XIV. 18. Joseph. Ant. lib. 13. c. 13. Id. ibid.	Simon has the government and high-priesthood settled on him and his heirs: the Jews are by his means discharged from all manner of tribute to any foreign prince. He takes Sion the fortrefs of Jerusalem, drives out of the city all idolaters, clears the houses of their idols, and placeth in the city such as are true worshippers of God.	49. The Roman Empire.	<i>Here begins the Empire of the Roman Cæsars, when Julius Cæsar, having overthrown Pompey at the Battle of Pharsalia, was made perpetual Dictator.</i>
139. Joseph. Ant. l. 13. c. 12.	Tryphon's vices render him so odious to his soldiers, that they submit themselves to Cleopatra, Demetrius's relict. She marieth Antiochus Soter, Demetrius's brother, and causeth him to be crowned king. Antiochus drives Tryphon out of Syria, besiegeth him in Dora, whence he flies to Apamea, where he is taken and slain.	40. Joseph. l. 14. c. 25.	Herod the son of Antipas, or Antipater, an Idumean, is this year by the Romans declared king of Judea.
138. 1 Mac. XVI. Joseph. Ant. l. 13. c. 14.	Simon the high-priest traversing the cities of Judea, and taking care for their orderly government, comes down with his two sons, Mattathias and Judas, to Jericho; Ptolemeus the son of Abubus, Simon's son-in-law, invites them to a castle which he had fortified, called Dochus, and there, while he entertains them at a banquet, barbarously murders them. John Hircanus succeeds his father in the high-priesthood.	38. Id. ibid. c. 28. l. 1. 37. Bell. c. 13.	Herod, assisted by Sosius the Roman general, lays siege to Jerusalem, and takes it; the soldiers fill all corners of the city with blood, rapine, and cruelty. Antigonus the prince and high-priest is by Sosius carried away prisoner to Rome, and Herod put in full possession of the kingdom.
135. 1 Mac. XVI. Joseph. Ant. l. 13. c. 14.	Simon the high-priest traversing the cities of Judea, and taking care for their orderly government, comes down with his two sons, Mattathias and Judas, to Jericho; Ptolemeus the son of Abubus, Simon's son-in-law, invites them to a castle which he had fortified, called Dochus, and there, while he entertains them at a banquet, barbarously murders them. John Hircanus succeeds his father in the high-priesthood.	31.	About this time Hillel a Babylonian, descended from David, flourished at Jerusalem; one of whose disciples was Jonathan the son of Uzziel, the famous author of the Chaldee Paraphrase.
130. Joseph. Ant. l. 13. c. 17.	John Hircanus takes Shechem, and demolisheth the temple on mount Gerizim, 200 years after it had been built by Sanaballat.	28. Dionys. l. 52. 27. Joseph. Ant. l. 20. 18. John II. 20.	Cæsar Octavianus, nephew to Julius Cæsar, in his fifth consulship, with the assent of the senate and people of Rome, assumes the title of Emperor, at which time the government among the Romans was legally changed from a rebublick into a monarchy. The next year following he is by the senate surnamed Augustus.
	<i>Here ends the First book of Maccabees, containing the History of Forty Years.</i>		Herod this year begins to enlarge, or rather to rebuild the temple at Jerusalem, 46 years before the first passover of the ministry of Christ, and

An INDEX to the HOLY BIBLE.

The Year before CHRIST	<i>The Sixth Age of the World.</i>	The Year after CHRIST	<i>The Seventh Age of the World.</i>
18. The Roman Empire.	and in nine years and an half finisheth that magnificent structure. Luke I. 11, The angel Gabriel appears to Zachary the priest, as he is offering incense in the temple, telling him, that a son shall be born unto him, whom he shall call John; who also shall be a Nazarite, and the forerunner of the Lord, in the spirit and power of Elias.	26. The Roman Empire.	rator of Judea, in the place of Valerius Gratus. John the Baptist begins to preach, and to baptize in the desert of Judea, thereby preparing the way of the Lord, and doing his endeavour that Christ's coming after him may be made known unto Israel. Unto John
6.		27.	God gives a sign whereby he may know the Lord's Christ, that upon whom he shall see the Spirit descending and remaining on him, the same is he which shall baptize with the Holy Ghost.
5.	26,		Jesus entering upon the thirtieth year of his age, comes from Galilee to Jordan, and is baptized of John, at which time a most illustrious manifestation is made of the blessed Trinity; for the Son of God ascending out of the water, and praying, the heavens are opened, and the Spirit of God, in the shape of a dove, descends upon him; and the voice of the Father is heard from heaven, saying, This is my beloved Son, in whom I am well pleased.
4.	57.		John sees it, and bears record, that this is the Son of God.
	II. 6,		John I. 34. Jesus, full of the Holy Ghost, returns from Jordan, and is led by the spirit into the wilderness, where he fasteth forty days and forty nights, and is tempted by the devil.
	21.		After this, our Lord returns into Galilee.
	On the eighth day after his nativity, he is circumcised and named JESUS.		John I. 35, John gives testimony to our Saviour, passing by him: Andrew, Peter, Philip, and Nathanael, acknowledge him to be the Messiah, and become his disciples.
	The wise-men of the east bring presents to the new-born King of the Jews.		Christ, at a marriage in Cana of Galilee, turneth water into wine; this was his first miracle.
	Joseph flies into Egypt with the child Jesus, and Mary his mother.		<i>The First Passover of Christ's publick Ministry, from which the First Year of the Seventieth and last of Daniel's Weeks begins:</i> In which the covenant is confirmed with many.
	Herod commands the infants in and about Bethlehem to be slain.	30.	Dan. IX. 27. compared with Mat. XXVI. 28.
3.	Herod dieth, and his son Archelaus is by Cæsar made tetrarch of Judea; other dominions, which belonged to Herod, are divided among his sons.		JESUS cometh to Jerusalem at the time of the passover, and entering into the temple, scourgeth out those that bought and sold there; the Jews require a sign of his authority. Christ bids them destroy that temple (understanding the temple of his body) and in three days he will raise it up.
	Christ, by God's appointment, is brought back out of Egypt into Nazareth.		<i>The First Year of the vulgar Christian Æra begins here.</i>
The Year after CHRIST	By occasion of the passover our Lord goes up with his parents to Jerusalem, and there disputes with the doctors in the temple.		Augustus dies, and Tiberius succeeds him.
8.	Augustus dies, and Tiberius succeeds him.		Josephus, called Caiaphas, is made high-priest of the Jews by the favour of Valerius Gratus, the Roman governor.
14.	Towards the end of this year, Pontius Pilate is sent to be procurator	13.	Herod
26.	Joseph. Ant. l. 18. c. 3.		D 2

An INDEX to the HOLY BIBLE.

The Year after CHRIST	The Seventh Age of the World.		The Year after CHRIST	The Seventh Age of the World.	
30. The Roman Empire.	Matt. XIV. 3.	Herod the tetrarch casteth John the Baptist into prison, for reprehending his incest with his brother Philip's wife, and other evils done by him.	32. The Roman Empire.	Luke IX. 51.	A certain village of the Samaritans refuseth our Saviour entertainment in his way to Jerusalem: the disciples desiring to call for fire from heaven to consume them, are severely reprehended.
	John IV. 7.	Christ discovers himself to the woman of Samaria.		X. 1.	The 70 disciples are sent out by two and two, to work miracles, and to preach.
31.	Luke IV. 43.	He goes throughout all Galilee, teaching in the synagogues, and working miracles.	33.	XI. 1.	Christ teacheth his disciples to pray.
	V. 27.	Matthew called to be a disciple.		John XI. 1.	Christ raiseth Lazarus, that had been buried four days.
		<i>The Second Passover of Christ's Ministry, John V. 1. compared with IV. 3. 5. from which the Second Year of the Seventieth Week of Daniel begins.</i>		47.	Caiaphas, high-priest of the Jews, prophelieth concerning the death of Christ.
	John V. 1.	JESUS comes up to Jerusalem at the time of the feast, and heals on the sabbath-day a man that had an infirmity 38 years, lying at the pool of Bethesda. He makes a most divine apology to the Jews that sought to kill him, because he said that God was his Father.		Luke XIX. 1.	Zaccheus a publican converted.
	Luke VI. 13.	Christ out of the multitude of his disciples chooseth 12, whom he calleth Apostles: namely, Peter, Andrew, James, John, Philip, Bartholomew, Matthew, Thomas, James the son of Alphaeus, Simon called Zelotes, Judas the brother of James, and Judas Iscariot. To these our Saviour chiefly directs his discourse in that glorious, full, and admirable sermon on the mount.		Mark X. 46.	Christ restoreth to blind Bartimeus his sight.
	Matth. V. VI. VII.			John XII. 3.	Mary the sister of Lazarus anoints our Saviour's feet with costly spikenard, and wipeeth them with the hair of her head.
	Luke VI. 20. IX. 1.			Matt. XXI. Mark XI.	Christ rideth in triumph to Jerusalem; the multitude spread their garments in the way, and cry, Hosanna to the son of David. Coming near the city, he weeps over it, and foretells its destruction. He enters the temple, and casteth out those that bought and sold there; and heals the blind and lame.
	Mark VI. 7.			Zech. IX. 9.	He curseth the fruitless fig-tree, and the next morning it is found dried up and withered: Thence he taketh occasion to shew the power of faith.
	Matth. X. 1.	Jesus sends his 12 Apostles by two and two, to preach, and heal the sick.		XXVI.	<i>The Fourth Passover, in which Christ our Passover was sacrificed, 1 Cor. V. 7. and so an end is put to all legal Sacrifices prefiguring this great Expiation. The Fourth or middle Year of Daniel's last Week begins, Dan. IX. 27.</i>
32.	XIV. 9.	John the Baptist is beheaded in prison by Herod's command.		XXVII.	ON the first day of unleavened bread, when the passover of the Jews was to be slain (April 2) in the evening, Jesus eateth the passover with his disciples, and institutes the Sacrament of his Body and Blood in Bread and Wine.
	15.	Jesus feeds 5000 men, besides women and children, with five barley-loaves and two little fishes. He refuses to be made a king.		Mark XIV. Luke XXII.	Christ washeth his disciples feet, and exhorteth them to humility and charity.
	Ma kVI. 35.			John XIII.	In the self-same night Christ is betrayed by Judas, mocked, buffeted, and spit upon by the soldiers.
	Luke IX. 12.			XVII.	Next day he is condemned by Pilate, and crucified; the sun during
	John VI. 1.			Matthew XXVII.	
	15.				
		<i>The Third Passover of Christ's Ministry, John VI. 4. from which the Third Year of the Seventieth Week of Daniel begins.</i>			
	Matt. XVII. 1.	JESUS is transfigured on the mount; Moses and Elias are seen to talk with him, and a voice from heaven is heard a second time, saying, This is my beloved Son; hear him.			
	Mark IX. 1.				
	Luke IX. 28.				
	Matt. XVII. 24.	Christ payeth tribute to Caesar.			

An INDEX to the HOLY BIBLE.

The Year
after
CHRIST

33.
The Ro-
man Em-
pire.

Mark XV.
Luke
XXIII.
John XIX.
Psal. XXII.

Matthew
XXVIII.
Mark XVI.
Luke
XXIV.
John. XX.

Acts I.

Matthew
XXVIII.

Acts II.

III.

IV.

V. 1,

17.

The Seventh Age of the World.

the crucifixion is darkened, and the vail of the temple rent in the midst. Christ, praying for his enemies, gives up the ghost. Joseph of Arimathea begs the body, and lays it in a new sepulchre.

On the third day, the next after the Jewith sabbath (*April 5*) Christ riseth from the dead; his Resurrection is declared by angels to the women that came to the sepulchre. Christ first appeareth to Mary Magdalene, and afterward to his disciples, and dineth with them.

Christ bringeth his Apostles to mount Oliver; commandeth them to expect in Jerusalem the sending down of the Holy Ghost; sends them to teach and baptize all nations, and blesses them; and while they behold, he is taken up, and a cloud receives him out of their sight. After his ascension the disciples are warned by two angels to depart, and to set their minds upon his second coming; they accordingly return, and giving themselves to prayer, choose Matthias to be an Apostle in the place of Judas.

On the day of Pentecost (*May 24.*) the Holy Ghost descendeth on the Apostles in the form of cloven tongues, like as of fire, and enableth them to speak all languages. Peter the same day preacheth Christ and the resurrection, and about 3000 believers are added to the church.

Peter, by faith in Christ's name, healeth a lame man.

The rulers of the Jews offended at Peter's sermon, and his miraculous cure of the lame man, cast both him and John into prison; upon their examination, they boldly avouch the lame man to be healed by the name of Jesus, and that by the same Jesus we must be eternally saved. After this the Jews forbid them to speak any more in that name; but the apostles answer, That it is fit they should obey God rather than men. They are threatened, and let go.

Ananias, and his wife Sapphira, for their hypocrisy, are suddenly struck dead.

The apostles are again cast into prison by the high-priest, but an angel sets them at liberty, and bids them preach the gospel to the people without fear; being taken again teaching in the temple, they are

The Year
after
CHRIST

33.
The Ro-
man Em-
pire.

34.

Acts VI.

VII.

VIII.

5,

15,

35.

26.

IX. 1,

38.

23.

The Seventh Age of the World.

brought before the council; where, by the advice of Gamaliel, a Pharisee and doctor of the law, they are delivered.

The number of believers increasing at Jerusalem, the apostles ordain seven deacons, who should distribute the alms of the whole church to the widows, and poorer sort of believers. Stephen, one of these deacons, having confounded some that disputed with him, is by them falsely accused of blasphemy, and brought before the council, where he reprehends their rebellion, and murthering of Christ. Whereupon they cast him out of the city, and stone him; he in the mean time praying for them.

A great persecution of the church at Jerusalem follows after the death of the first martyr Stephen.

Philip, one of the 7 deacons, preacheth at Samaria, and converteth many; worketh miracles, and healeth the sick. Simon the sorcerer, seeing the wonders that are done by Philip, believeth, and is baptized.

The apostles at Jerusalem hearing that Samaria had received the faith, send thither Peter and John to confirm and enlarge the church. The apostles, by prayer and imposition of hands, confer the Holy Ghost on all believers. Simon Magus offers them money, that he may receive power of conferring the same, whose impiety is sharply reproved by Peter. Having completed their ministry in those parts, they return to Jerusalem.

An angel sendeth Philip to teach and baptize the Ethiopian eunuch.

Saul, a violent persecutor of all that call on the name of Jesus, and one who consented to the death of Stephen, goes now towards Damascus, with commission from the high-priest, and the council, to apprehend all Christians in those parts, and to bring them bound to Jerusalem; on the way he is miraculously converted by a voice from heaven; and three days after baptized by Ananias at Damascus, where he preacheth the gospel of Christ with great boldness, to the astonishment of those that knew upon what design he was sent thither.

Saul having preached the gospel at Damascus a long time, the Jews lay

An INDEX to the HOLY BIBLE.

The Year after CHRIST	The Seventh Age of the World.		The Year after CHRIST	The Seventh Age of the World.	
38. The Roman Empire.	2 Cor. XI. 32. Gal. I. 18.	lay wait to kill him, but he escapeth from thence, and comes to Jerusalem; there he sees Peter and James the brother of our Lord, and abides with them fifteen days. Here he speaks boldly in the name of Jesus, and disputes with the Grecians, or rather Jews that used the Greek tongue. These also consult how they may kill him.	44. The Roman Empire.	Acts XII.	About this time, James the brother of John is beheaded by the command of Herod Agrippa. He also imprisoneth Peter, whom an angel delivers upon the prayers of the church. This same Herod, not long after, speaking to the people at Casarea, some of them cry out, It is the voice of God, and not of man; and immediately an angel of the Lord smites him, because he gave not the glory to God; and he is eaten of worms, and dieth.
	Acts XXII. 17.	While Saul prays in the temple, he is in a trance, and the Lord appears unto him, and bids him to depart from Jerusalem, because they will not receive his testimony; adding that he will send him to the Gentiles. Saul leaving Jerusalem, goes to his own country Tarsus, and from thence travels into Syria and Cilicia.	45.	XIII.	Barnabas and Saul set forward in their preaching of the gospel. They plant the Christian faith in Seleucia, Cyprus, and other places. At Paphos they preach the gospel to Sergius Paulus, governor of that country; Elymas a sorcerer withstanding them, and endeavouring to turn away Sergius from the faith, is at Saul's rebuke struck blind. From this time Saul is always called by his new name Paul; he preacheth at Antioch, the Gentiles believe, but the Jews gainsay and blaspheme. Whereupon he and his assistants turn to the Gentiles, and come to Iconium.
	IX. 30. Gal. I. 21.	Peter visits the churches of Judea, Galilee, Samaria, &c. At Lydda he cureth Aeneas of the palsy; and at Joppa restoreth Tabitha to life.			At Iconium they are persecuted and ready to be stoned. From hence they fly to Lystra and Derbe, cities of Lycaonia. At Lystra, Paul healing a cripple, the multitude cry out, that the gods are come down, and call Barnabas, Jupiter; and Paul, Mercurius; and would have sacrificed to them, had not the apostles, with clothes rent, run in among them, and assured them, that they were men like themselves. Soon after there come Jews from Antioch and Iconium, who excite the people against them. Paul is by the furious multitude stoned, and drawn out of the city as dead; but whilst the disciples stand about him, he riseth up, and the next day departs with Barnabas to Derbe.
	Acts IX. 32, 36.	At Casarea Cornelius a centurion, by prayers and alms, finds favour in the sight of God, and is commanded by an angel to send for Peter now at Joppa. God by a vision teacheth Peter not to despise the Gentiles; and being sent for by Cornelius, goes and preacheth Christ to him, and a great company that were met at his house; while Peter preacheth, the Holy Ghost falls upon them all; and immediately the apostle baptizeth them.	46.	XIV.	In this year, perhaps at this very time, Paul was caught up into the third heaven, and heard unpeakable words, fourteen years before he wrote his second epistle to the Corinthians.
	X.	Peter, at his return to Jerusalem, is accused by those of the circumcision, for conversing with the Gentiles; but he declares to them his vision, and the whole matter concerning Cornelius; and they glorify God, for granting to the Gentiles also repentance unto life.		2 Cor. XI. 24.	About this time, Timothy, though a child, with his mother Eunice, and his grandmother Lois, embrace the Christian faith preached by Paul.
	XI.	The believers, who ever since the martyrdom of Stephen, and the persecution thereupon ensuing, had been dispersed throughout all Phenice and Cyprus, come now to Antioch, and preach the gospel to the Greeks there, having before preached to none but the Jews. The church at Jerusalem understanding this, and that the number of believers increased exceedingly, sends Barnabas thither to confirm them; he goes to Tarsus, and takes Saul along with him to Antioch, where they continue a whole year, converting multitudes to the faith. Here the disciples were first called Christians.		XII. 2.	
				2 Tim. I. 2, 5.	

An INDEX to the HOLY BIBLE.

The Year
after
CHRIST
52.
The Ro-
man Em-
pire.

The Seventh Age of the World.

Acts XV.

Certain judaizing Christians come from Judea to Antioch, and teach that the Gentiles ought to be circumcised, and observe the law of Moses; these Paul and Barnabas oppose, and a council is held by the apostles and others at Jerusalem, to determine this controversy. The decrees of the synod are sent to the churches.

53.

36.

Paul and Barnabas thinking to visit the churches together, fall at strife, and part asunder; Barnabas and Mark go into Cyprus, Paul and Silas into Syria and Cilicia.

XVI.

Paul coming to Derbe, finds there Timothy, whom (because his mother was a believing Jew, though his father a Gentile) he causeth to be circumcised, and takes him along with him. He is by a vision admonished to go into Macedonia; coming to Philippi, the chief city of that part of Macedonia, he converts Lydia; casteth out of a certain maid-servant a spirit of divination, whose master losing a considerable gain thereby, brings Paul and Silas before the magistrates; these cause them to be whipped and imprisoned; but at midnight, Paul and Silas praying and singing psalms, the doors of the prison fly open, and their bonds are loosed: the jailer ready to kill himself, is converted to the faith, and baptized the same night, with his whole family. Next day the magistrates come themselves, and pray them to depart the city.

54.

XVII.

From Philippi Paul takes his journey through Amphipolis and Apollonia, and comes to Thessalonica, where he finds a synagogue of the Jews; there he preacheth three sabbath-days; some believe, others persecute him. Leaving Thessalonica, he comes to Berea, and soon after arrives at Athens, disputes with the philosophers, and declares unto them that UNKNOWN GOD whom they had ignorantly worshipped. He converts Dionysius the Areopagite, and thence passeth to Corinth.

XVIII.

Paul at Corinth meets with Aquila and Priscilla, not long before banished Rome by the decree of Claudius. Here he continues a year and six months, and thence writes to the Thessalonians.

The Year
after
CHRIST
55.
The Ro-
man Em-
pire.

The Seventh Age of the World.

56. Acts XVIII.

18.

Paul is accused by the Jews, and brought before Gallio, procurator of Achaia, who refuseth to be judge in a controversy about religion, and so drives them away from the judgment-seat.

Paul departs from Corinth, and passeth to Ephesus, thence he sets out toward Jerusalem, that he may be at the feast; he finds at Cæsarea, goes down to Antioch, and comes into the regions of Galatia and Phrygia, confirming the disciples in all those places.

57. XIX.

Paul returns to Ephesus, disputes daily in the school of Tyrannus, and continues preaching there, and the parts thereof.

58.

He writes his epistle to the Galatians.

60.

At Ephesus, Demetrius a silversmith, jealous of his gain, raiseth a tumult against Paul, which is appeased by the town-clerk.

1 Cor. I. 11.
XVI. 8.

About this time a schism ariseth in the church of Corinth, which causeth Paul (now in or about Ephesus) to write his first epistle to the Corinthians.

Acts XX.
2 Cor. VIII.
1, 2, 6, 19.

Paul departs from Ephesus, and comes into Macedonia, and gathers a contribution for the relief of the saints at Jerusalem.

1 Cor. XVI.
5.

The apostle having learnt from Titus the success of his first, writes now his second epistle to the Corinthians; out of Macedonia he goes into Greece, and comes to Corinth, where he writes his epistle to the Romans.

Acts XX.
3, 4.

Paul purposing to go directly from thence into Syria, that he may carry the collections to Jerusalem, the Jews lay wait for him; he understanding this, thinks it best to return into Macedonia the same way he came, and thence to pass into Asia.

6.

After the days of unleavened bread, Paul sails from Philippi, and comes to Troas; there he restores Eutychus to life. Having passed through several cities of Greece, he arrives at Miletus, from thence he sends to call the elders of the church of Ephesus, whom he earnestly exhorts to the performance of their duty.

XXI.

Paul comes to Jerusalem, is apprehended in the temple, and secured in the castle, he claimeth the privilege of a Roman, and escapeth scourging.

Paul

An INDEX to the HOLY BIBLE.

The Year after CHRIST 60. The Ro- man Em- pire.	The Seventh Age of the World.	The Year after CHRIST 63. The Ro- man Em- pire.	The Seventh Age of the World.
Acts XXII.	Paul pleadeth his cause before	Heb. XIII.	To the Colossians,
XXIII.	Ananias the high-priest. The chief	24.	To the Ephesians.
	captain understanding that above		About the latter end of this year,
	forty Jews had bound themselves		S. Paul is set at liberty ; and a little
	under a curse, neither to eat nor		before his departure out of Italy in-
	drink till they had killed him, sends		to Asia, he writes his epistle to the
	him to Felix the governor of the		Hebrews.
	province, by whom he is imprisoned		He preacheth the gospel in the isle
	at Cæsarea.		of Crete, and leaves Titus there to
			set things in order, and ordain elders
			in every city.
XXIV.	Paul is accused before Felix by	Titus I. 5.	S. Paul writes his epistles,
	Tertullus the orator ; Felix goes		To Timothy I.
62.	out of his office ; and, to gratify the		To Titus,
	Jews, leaves Paul in prison. Porcius		To Timothy II.
	Festus succeeds him in the govern-		About this time the epistles of
	ment.		S. Peter, S. John, and S. Jude seem
			to be written.
XXV.	The Jews come to Cæsarea, and		S. Peter and S. Paul are said to
	accuse Paul before Festus. He an-		have suffered martyrdom at Rome
	swereth for himself, and appeals un-		towards the latter end of Nero's
	to Cæsar. King Agrippa comes to		reign.
	Cæsarea, and Festus opens the whole		This year Jerusalem (according
	matter to him.		to Christ's prophecy) is besieged,
			taken, sacked, and burnt by Titus ;
			1,100,000 of the Jews perish, 97,000
			are taken prisoners ; besides an in-
			numerable company that in other
			places of Judea kill themselves, or
			perish through famine, banishment,
			and other miseries.
XXVI.	Paul makes his defence in the pre-		S. John is banished into the isle of
	sence of Agrippa, who thereby is		Patmos by Domitian, and there re-
	almost persuaded to be a Christian ;		ceives and writes his Revelation.
	and the whole company pronounce		After the death of Domitian, St.
	him innocent.		Paul returns to Ephesus, and at the
			request of the church writes his go-
63.	XXVIII. Paul comes to Rome, is a pri-		spel.
	soner at large, and preacheth there		
	two years.		
	<i>Here ends the History of the Acts</i>		
	<i>of the Apostles, written by S. Luke,</i>		
	<i>S. Paul's beloved Companion in his</i>		
	<i>Travels.</i>		
	S. Paul from Rome writes his epistles,		
	To the Philippians,		
	To Philemon,		

THE END.

TABLES

TABLES of Scripture - Measures, Weights, and Coins : With an APPENDIX, containing the Method of Calculating its MEASURES of SURFACE, hitherto wanting in Treatises on this Subject.

By the Right Reverend Richard Lord Bishop of Peterborough.

A Measure is a known Quantity applied to another of the same kind that is less known, to make its Dimensions better known, by help of Numbers expressing the Proportion that the known Quantity bears to the unknown. The Dimensions to be measured are three. 1. *Meer Length*, which hath but one Dimension. 2. *Surface*, which consists of Length multiplied into Breadth; so it hath two Dimensions, as it were interwoven, and this is always measured by some square Surface already known, as by a square Foot, or a square Cubit, or any other Square already known by help of its Side. *Moses* generally useth the square Cubit. 3. *Solidity* or *Capacity*, which hath three Dimensions multiplied into each other: Length, Breadth, and Height, or Depth. This is measured by a known Cube. From Solidity ariseth Weight in all sublunary Bodies; and by Weight we measure the Value of Coins: Therefore I shall join Weights and Coins together in the Fourth Table.

I use = to signify Equal: :: to express Proportion: ∠ is called Separatrix, parting Decimals from Integers.

I. TABLE. Measures of Length.

I express the Cubit, and its Parts, both by Inch-Measure and by Foot-Measure; which I deduce from Inches by this Proportion:

	Inch Meas.	Foot Meas.
As 12. 1. ::	21 L888.	= 1 L824.
	Inch. Decim.	Foot. Dec.
A Cubit is = to	21 L888	= 1 L824.
A Span the longer = $\frac{1}{2}$ a Cubit	= 10 L944	= L912.
Span the less = $\frac{1}{3}$ of a Cubit	= 7 L296	= L608.
A Hand's breadth = $\frac{1}{4}$ of a Cubit	= 3 L684	= L304.
A Finger's breadth = $\frac{1}{6}$ of a Cubit	= L912	= L076.

Measures of many Cubits Length, I express only in Foot-Measure.

		Feet. Decim.
A Fathom	= 4 Cubits	= 7 L296.
Ezekiel's Reed	= 6 Cubits	= 10 L944.

Schæmus, the Egyptian Line for Land-Measure, which I think Scripture useth to divide Inheritances. *Psaln XVI. 6.* and *LXXVIII. 55.* They used different Lengths, but the shortest and most useful was

Herodotus mentions a *Schæmus* just 300 times as long: I judge that all the greater were made in proportion to the least.

The Mile,	= 4000 Cubits	= 7296 Feet.
Stadium, $\frac{1}{6}$ of their Mile	= 400 Cubits	= 729 L6
Parasang, 3 of their Miles	= 12000 Cubits	= 4 English Miles, and 580 Feet.

II. TABLE. Measures of Surface.

Moses hath described these by square Cubits. I here express them reduced to our square Feet: The method of this Reduction is taught in an Appendix. I first propose three clear Examples given by *Moses*. Secondly, I place six instances of greater difficulty.

The clearest Examples are,

I. The Altar of Incense. Only two sides of it, *viz.* its Length and Breadth, are expressed by *Moses*; each of them is affirmed to be one Cubit. Yet he declares that it was Four-square: whence we collect that it was just one square Cubit. See *Exod. XXX. 2.* Now it is demonstrated in the Appendix, that one *Jewish* square Cubit amounts to in Surface three *English* square Feet, and about 47 square Inches.

II. The Table of Shew-bread, *Exod. XXV. 23.* It is affirmed to be two Cubits in Length, and one in Breadth. None doubt but it was rectangular, containing two *Jewish* square Cubits. These amount to above six *English* square Feet, and above half, *viz.* 94 square Inches.

III. The Boards of the Tabernacle, each ten Cubits in Length, and one and a half in Breadth, *Exod. XXVI. 16.* being rectangular, must contain 15 square Cubits, *Jewish*. These are proved to contain very near 50 square Feet of *English* Measure.

The more difficult Cases reserved to the Appendix, are,

I. The Mercy-seat, whose Surface is = 12 square Feet and $\frac{1}{2}$.

II. A general Method is taught of reducing any given Number of *Jewish* Cubits to *English* square Feet.

III. The Example of the 15 square Cubits in the Boards of the Tabernacle is made clearer.

IV. The Court of the Tabernacle, described *Exod. XXVII. 18.* is found to be just half the *Egyptian Aroua*, and to contain 1 Rood, 21 Perches, 27 square Feet, &c.

V. The whole *Aroua* is determined, and reduced to our *English* Measures, 3 Roods, 2 Perches, 55 square Feet.

E

VI. The

A Table of Scripture-Measures, Weights, and Coins.

VI. The Suburbs, or Glebe-Land, given to each City of the *Levites*; *Numb. XXXV. 3, 4, 5.* is shewed to be a Square, on each of the four Sides of every City, containing a million of *Jewish* square Cubits, or 100 *Aroure*; which amount to in each Square 76 Acres, 1 Rood, 20 Perches, 80 square Feet: Whence we collect, that all the four Squares amounted to 305 Acres, 2 Roods, 1 Perch, besides 51 Feet square.

III. TABLE. *Measures of Capacity.*

	WineGall.	Pints.	Inch.	Soi.
<i>Epha</i> or <i>Bath</i> —————	7	4	15	
<i>Chomer</i> , <i>Homer</i> in our translation —————	75	5	7	
<i>Seah</i> $\frac{1}{3}$ of <i>Epha</i> —————	2	4	3	
<i>Hin</i> = $\frac{1}{2}$ of <i>Epha</i> —————	1	2	1	
<i>Omer</i> $\frac{1}{10}$ of <i>Epha</i> —————	0	6	10	5
<i>Cab</i> $\frac{1}{18}$ of <i>Epha</i> —————	0	3	10	
<i>Log</i> $\frac{1}{12}$ of <i>Epha</i> —————	0	0	$\frac{1}{2}$	10
<i>Metretres</i> of <i>Syria</i> (<i>Job</i> . II. 6.) = <i>Cong. Rom.</i> —————	0	7	$\frac{1}{2}$	0
<i>Cotyla</i> , <i>Eastern</i> , $\frac{1}{138}$ of <i>Epha</i> —————	0	0	$\frac{1}{2}$	3

This *Cotyla* contains juſt 10 Ounces *Averdupois* of Rain-Water: *Omer* 100: *Epha* 1000: *Chomer* 10,000. So by theſe Weights all theſe Measures of Capacity may be expeditiouſly recovered very near Exactneſs.

IV. TABLE. *Of Weights and Coins.*

The *Jewish* Weights are reduced to the Standard Grains of our *Troy* Weight; whereof 438 are equal to the *Roman* Ounce, and to our ancient *English* *Averdupois* Ounce.

The Value of *Jewish* and *Roman* Weights, and Coins, at the present Rate of Silver and Gold, expressed in Pence and Decimals of a Penny.

	Grains.	Dec.	Pence.	Decim.	s.	d.	q.
Shekel is the original wt	= 219	—	= 28	L 2875	= 2	4	1
Bekah $\frac{1}{2}$ a Shekel	—	= 109	L 5	= 14	L 1437	= 1	2 $\frac{1}{2}$ X
Gerah $\frac{1}{16}$ of Bekah	—	= 10	L 95	= 1	L 1437	= 0	1 $\frac{1}{2}$ X
Maneh = 100 Shekel wt	= 21900		Pence. Dec.			l.	s. d.
Maneh in Coin = 60 Shil.	= 13140		= 1697	L 25	= 7	1	5
Tal. Sil. = 3000 Shl.	= 657000	= 8486	L 5	= 353	11	10	ob
Talent of Gold the same Weight.	—	= 5075	15	—	7	ob	
The Golden Daries, Ezra							
H. 69. seem to be						l.	s. d.
Coins of Darius the							
Mede. They weighed	= 131	L 4	—	—	= 1	0	4
12 Gerahs.							

Roman Money mentioned in the New Testament.

	Pence.	Farthings.
Denarius, Silver,	7	3
Aſſis, Copper,	0	3
Aſſarium,	0	1 $\frac{1}{2}$
Quadrans,	0	$\frac{1}{4}$
A Mite,	0	$\frac{1}{8}$

An APPENDIX to the Second Table of Measures of Surface, described by Moses, shewing the Method of reducing them by Calculation to the Measures used in England, for the Benefit of those that understand Decimal Arithmetick, and desire to try the Reductions given in the Table, or to make further Improvements in this kind of Measures.

I Shall begin with Reduction of the Measures of the *Mercy-seat*, which was God's Throne of Grace among the *Jews*. *Moses* in *Exod. XXV. 17.* affirms, That its Length was two Cubits and an $\frac{1}{2}$, its Breadth one Cubit and an $\frac{1}{2}$. The Fractions adhering to its Length and Breadth, make some difficulty to beginners in Arithmetick, which the Decimal way doth much abate. Supposing therefore, what I have elsewhere proved, that the *Jewish* Cubit was in Foot-measure $1\angle 824$, the Length must be expressed in Foot-measure, and Decimals thereof, $4\angle 560$. The Breadth in like measure will be $2\angle 736$. Wherefore the Product of these Numbers multiplied into each other, gives its Surface $12\angle 47616$: In number of its square Feet, and Decimals thereof, 12 square Feet, and very near half a square Foot; if the Decimals had been $\angle 50$, it had been just $\frac{1}{2}$ a Foot. If we desire to express those Decimals of a Foot in square Inches, as is usual in *England*, we must multiply $\angle 47616$ by 144, the square Inches of a Foot, and the Product will be $68\angle 56704$: which shews that the Decimals we found, amount to 68 square Inches, and above $\frac{1}{2}$ an Inch more: We need not be nicer.

2. In the Altar of Incense *Moses* describes the *Jewish* square Cubit, which must be reduced to our Foot-measure, thus, $\frac{1,824}{1,824}$. The Product of these Numbers multiplied will be the upper Surface of this Altar, $3\angle 326976$, that is, three square Feet and $\angle 326976$ Decimals of a square Foot, which we may express by 47 square Inches, and a few Decimals of an Inch square inconsiderable.

3. *Moses*' Description of the Boards of the Tabernacle, *Exod.* XXVI. 16. by ten Cubits in length, and one and an $\frac{1}{2}$ in breadth, naturally leads a Man to discern in each Board's Surface 15 *Jewish* Square Cubits; because if we conceive a Line drawn from the end of one Cubit at the bottom of the Board, to the end of one Cubit at the top of the Board, this must needs

1. The
Mercy-
seat.

2. A Square Cubit reduced to our Measure.

3. The
Boards of
the Taber-
nacle.

A Table of Scripture-Measures, Weights, and Coins.

needs be 10 whole square Cubits on one side of that Line, and 10 halt square Cubits (=5 whole) on the other side of that Line: Here therefore are 15 square Cubits. The Reduction of these into *English* square Feet is performed by multiplying 15, viz. the number of Cubits given, into 326976, the Feet and Decimals of one square Cubit, and the Product will be 4904640, and that is very near to 50 square Feet; for those Decimals amount to above 130 square Inches, and little more than 13 square Inches would make it just 50 Feet, which Abatement we need not here regard.

4. Let us now go to the measure of the Surface of Lands. But we will begin with the Court of the Tabernacle, the Ground on which the Priests performed all the solemn Publick Worship of *Israel* in *Moses*' time. The Area of this Court is described by *Moses*, *Exod.* XXVII. 18. by its length 100 Cubits, and its breadth every where 50 Cubits. Wherefore this Area must be in *Jewish* Measure 5000 square Cubits, for that is the Product of 100 multiplied into 50. To reduce these 5000 *Jewish* Cubits into *English* square Feet, I must multiply 5000 into 326976; the Product is 1663488 *English* square Feet.

But in cases of such long numbers of Feet, we use for Brevity's sake, and to help our Memories, to reduce them into Perches, or Roods, or Acres, which contain known Numbers of square Feet. A Perch contains 272 square Feet and $\frac{1}{4}$. A Rood is = to 10890 square Feet. An Acre is = to 43560 square Feet. It is plain that the Number 1663488, hath not Integers equal to those of an Acre; but it hath enough to answer those in a Rood, and some overplus; therefore I must divide 1663488, by 10890, which is a Rood. By such Division continued in the Decimal way, until I have a Fraction of five or six Places, which is exact enough, I find the Quote to be 1527537, which assures me that my Number 1663488, hath but once intirely in it a whole Rood: But it hath moreover in it many Decimal parts of a Rood. These therefore I reduce to the Perches contained in them, by multiplying them into 40, which is the number of Perches that make up a Rood; and cutting off six Places from the Product, which is 212101480; so I find there are 21 Perches intire, and the Figures after the Separatrix are Decimals of a Perch. These also I multiply by 27225, which are the square Feet and Decimals of a Perch. The Product of this last Multiplication, after eight places cut off from it by the Separatrix, because there were six places of Decimals in one of the Multipliers, and two in the other, is 2762793000. Hence I learn that there are therein but 27 intire Feet, all the eight Decimal Places amount to little above $\frac{1}{2}$ a Foot, and therefore I cast them away as inconsiderable in the measure of Land. This Method of Reduction by Multiplication of Decimals, I find to be easier than the common way of Reduction

by Division, and therefore I propose it to be used by beginners in this Practice of Surveying. So I find this Court to contain in *English* Measure 1 Rood, 21 Perches, 27 Feet, and little more than half a foot squared. But reflecting upon *Moses*' Measure by Cubits, and finding them to be precisely 5000 square Cubits, I observed that they were just half 10000, which I had observed from *Herodotus*'s *Euterpe* to be the Area of the *Egyptian Aroura*, by which their Land was as generally measured as ours is by Acres and Roods. See *Herodot.* l. 2. c. 168; I called also to mind a Passage in *Manetho*, an *Egyptian* Priest, cited by *Josephus* in his first Book against *Apion*, where he affirms that *Manetho* in his History of the Reign, Wars, and Expulsion of the Pastors (whom *Africanus* affirms to be *Phœnicians* or *Canaanites*, and *Josephus* vainly believed to be *Jews*) wrote out of the Publick Records of *Egypt*, that these Pastors made at *Abaris* a very large and strong Encampment, that encompassed 10000 *Aroura*, sufficient to contain 240000 Men, and long to maintain their Cattle. Hence it appears, that not only the *Egyptians*, but the *Phœnicians* or *Canaanites* also that had dwelt among them, and had reigned there during the time of six Kings successively, used this Measure of Land, called *Aroura*. Now this was long before *Moses*' time; for the beginning of *Amosis* or *Tethmosis*, who expelled them out of *Egypt*, was very near the time of *Abraham*'s Death, as appears by the Annals of the learned Primate of *Ireland*. Wherefore I believe that *Moses*, who was skilled in all *Egyptian* Learning, especially Surveying, did of choice make the Court of the Tabernacle to be just half an *Aroura*, which was a known Measure to him and his People, who had long dwelt in *Egypt*, and Divine Authority directed him so to do.

5. Because we have shewn from *Herodotus*, that an *Aroura* is the Square of 100 *Jewish* or *Egyptian* Cubits, and 100 such Cubits may, in *English* Foot-measure, be expressed by 1824 *English* Feet, it follows that the Square of this Number will express exactly the Number of the *English* square Feet that are contained in an *Aroura*. Now by Multiplication of 1824 into itself, I find the Product to be 33269276: Therefore I conclude, that there are 33269 square Feet intire, and 276 Decimals of a square Foot in an *Aroura*. Now to reduce these *English* square Feet into Roods, Perches, and the remainder of square Feet, I use the Method used in the last Paragraph: First, I divide them by 10890, the square Feet in a Rood, and the Quote I find 3055074, that is, three Roods, and 2055074 Decimals of a Rood. Secondly, I multiply those Decimals by 40, which is the Number of Perches in a Rood, the Product is 2202960. Hence I conclude there are therein two Perches, and 202960 Decimals of a Perch. Thirdly, I multiply these last Decimals by 27225, which are the square Feet of a Perch. The Product

A Table of Scripture-Measures, Weights, and Coins.

is $55\angle 25586000$, that is 55 intire square Feet; the eight places of Decimals amount to little above $\frac{1}{4}$ of a square Foot, therefore I reject them as inconsiderable in measure of Land. By all these Reductions it is found that an *Aroure* is in *English* measure, three Roods, two Perches, $55\frac{1}{4}$ square Feet. Hence it follows also that it is not well translated by *Jugerum*, for it is much larger, nor is it well in *English* called an Acre, for it is considerably less. To this place I refer the use of the lesser sort of *αρεῖν*, which yet is most convenient for the use of the *Egyptians* and of the *Jews* to measure out private Mens Inheritances, by a Line which was 80 Cubits long. For the length of this Line will measure one side of an *Aroure*, if the other side be 125 Cubits long, which is the length of this Line and its half, and five Cubits above half of it, which they might easily mark in it by a Knot, or a Ring. And by this means they might easily lay any number of *Aroures* together, all of them Rectangular and Parallel to each other. Such Lines I suppose for measure of Inheritances are intimated, *Psal.* LXXXVIII. 55. & XVI. 6, &c.

6. The
Levites
Cities.

6. I shall conclude with an Example amounting after Reduction to a Number of *English* Acres, which measure we have not yet reached to. This I take from *Numb.* XXXV. 3, 4, 5 Verses: There *Moses* describes what measure of Land the *Levites* were to be allowed for their Cattle, their Goods, and all their Beasts, on the North, East, South, and West Sides of each of their Cities. So that the City was to be in the midst of the Land belonging to it. This Land in our Translation is called Suburbs, because of its nearness to all their Cities. But we must not thence imagine, that it means Houses and Streets adjoining to their Cities, in which sense we sometimes use the word Suburbs. For *Moses* plainly tells us they were places for their several sorts of Cattle to feed in, such as might also be Orchards or Gardens for fruits, or perhaps for a little Corn. comprehended in the word *their Goods*. These fields he limits by 1000 Cubits, which was just a quarter of an Eastern Mile, but amounts in meer length to 608 Yards *English* Measure, and therefore exceeds a quarter of an *English* Mile by 168 Yards in length. But it is certain that Cattle cannot feed upon meer length, but this must signify the side of some surface of Land bounded thereby, and we must have two sides of that Surface given before we can find the Area, or Surface contained. Therefore *Moses*, Verse 5. tells us, that on each Side of each City they must measure 2000 Cubits, which will determine no Surface, unless we understand it to mean the two sides of a Square, bounded on every side by 1000 Cubits; these two sides multiplied into each

other, will produce a Square that contains just a Million of square Cubits, and that is a known and exact measure of just 100 *Aroures*, and this shews that the 2000 Cubits mentioned Verse 5. are the two sides of that Square, whereof the thousand mentioned Verse 4. is one, and may be called the Root of the Square. This shews the agreement of the two different Numbers. The Reduction of this Million of square Cubits will be performed by the same method that I have used before. Therefore, first, I express 1000 *Jewish* by 1824 *English* Feet, without any Separatrix, according to the Principles owned in Decimal Arithmetick, and the Square of that Number will be 3326976, without a Separatrix. Secondly, I divide this Number by 43560, which are the square Feet of an Acre, and find the Quote to be $76\angle 376859$, which signify 76 intire Acres, and $\angle 376859$ Decimals of an Acre. Thirdly, to find what Roods are contained in these Decimals, I multiply them by four, the number of Roods in an Acre, and find the Quote to be $1\angle 507436$, which proves that there is but one Rood in them, and the six Figures cut off by the Separatrix (because there were six Decimals in one of the Multipliers) are all Decimals of a Rood. Fourthly, therefore to find what Perches are in these last Decimals, I multiply them by 40, which is the number of Perches contained in a Rood; the Product is $20\angle 297440$; hereby I find there are 20 intire Perches, besides the Decimals of a Perch placed after the Separatrix. Fifthly, to find what square Feet are in those last Decimals, I multiply them by $272\angle 25$, which are the square Feet and Decimals in a Perch, the Product is $80\angle 97804$, which is 80 square Feet, and all the Decimals not amounting to a square Foot, I reject as inconsiderable in Measure of Land. Thus we have found that this and every other Square, on each side of every *Levitical City*, was prescribed to be 76 Acres, one Rood, 20 Perches, 80 square Feet in our Measure, but was just a Million of square Cubits in their Measure.

To add the four Squares belonging to one *Levitical City* together, the best way will be to take the first Quote that we found in Acre-measure, viz. $76\angle 376859$, and we must multiply it by four, and we shall find, by the method I have used, all the four squares together to amount to 305 Acres, two Roods, one Perch; we need not take notice of any lesser quantities in this case: We may also by this method find the sum of the Acres belonging to all the 48 Cities of the *Levites*, and many other Improvements in this kind of measuring Surfaces. But I leave them to the industry of others.

A TABLE of Kindred and Affinity, wherein whosoever are related, are forbidden in Scripture, and our Laws, to marry together.

A man may not marry his

- 1 **G**randmother,
- 2 Grandfather's Wife,
- 3 Wife's Grandmother,
- 4 Father's Sister,
- 5 Mother's Sister,
- 6 Father's Brother's Wife,
- 7 Mother's Brother's Wife,
- 8 Wife's Father's Sister,
- 9 Wife's Mother's Sister,
- 10 Mother,
- 11 Step-mother,
- 12 Wife's Mother.
- 13 Daughter,
- 14 Wife's Daughter,
- 15 Son's Wife.
- 16 Sister,
- 17 Wife's Sister,
- 18 Brother's Wife.
- 19 Son's Daughter,
- 20 Daughter's Daughter,
- 21 Son's Son's Wife,
- 22 Daughter's Son's Wife,
- 23 Wife's Son's Daughter,
- 24 Wife's Daughter's Daughter.
- 25 Brother's Daughter,
- 26 Sister's Daughter,
- 27 Brother's Son's Wife,
- 28 Sister's Son's Wife,
- 29 Wife's Brother's Daughter,
- 30 Wife's Sister's Daughter.

A Woman may not marry with her

- 1 **G**randfather,
- 2 Grandmother's Husband,
- 3 Husband's Grandfather.
- 4 Father's Brother,
- 5 Mother's Brother,
- 6 Father's Sister's Husband,
- 7 Mother's Sister's Husband,
- 8 Husband's Father's Brother,
- 9 Husband's Mother's Brother.
- 10 Father,
- 11 Step-father,
- 12 Husband's Father.
- 13 Son,
- 14 Husband's Son,
- 15 Daughter's Husband.
- 16 Brother,
- 17 Husband's Brother,
- 18 Sister's Husband.
- 19 Son's Son,
- 20 Daughter's Son,
- 21 Son's Daughter's Husband,
- 22 Daughter's Daughter's Husband,
- 23 Husband's Son's Son,
- 24 Husband's Daughter's Son.
- 25 Brother's Son,
- 26 Sister's Son,
- 27 Brother's Daughter's Husband,
- 28 Sister's Daughter's Husband,
- 29 Husband's Brother's Son,
- 30 Husband's Sister's Son.

A TABLE of TIME.

- | | | |
|----------------------------|------|------------|
| 1. A BIB, or Nisan, | 1. { | March. |
| | | April. |
| 2. Zif, or Jair, | 2. { | April. |
| | | May. |
| 3. Sivan, | 3. { | May. |
| | | June. |
| 4. Thamuz, | 4. { | June. |
| | | July. |
| 5. Ab, | 5. { | July. |
| | | August. |
| 6. Elul, | 6. { | August. |
| | | September. |

- | | | |
|------------------------|-------|------------|
| 7. Ethenim, or Tizri. | 7. { | September. |
| | | October. |
| 8. Bul, or Merchesuan, | 8. { | October. |
| | | November. |
| 9. Chisleu, | 9. { | November. |
| | | December. |
| 10. Thebeth, | 10. { | December. |
| | | January. |
| 11. Shebeth, | 11. { | January. |
| | | February. |
| 12. Adar, or Ucadar, | 12. { | February. |
| | | March. |

Days of the Week.

- | | |
|-----------------------------|------------|
| 1. D AY of the Week, | Sunday. |
| 2. Day, | Monday. |
| 3. Day, | Tuesday. |
| 4. Day, | Wednesday. |
| 5. Day, | Thursday. |
| 6. Day, | Friday. |
| 7. Day, or Sabbath, | Saturday. |

Hours of the Day.

1, 2, 3, 4, 5, 6.
Morning, from 6 to 7, 8, 9, 10, 11, 12.
Afternoon, from 12 to 1, 2, 3, 4, 5, 6.

Watches.

The first Watch, from Evening to Nine at Night.
The second or middle Watch, from Nine to Midnight.
The third Watch, or Cock-crowing, from Midnight till Three in the Morning.
The fourth, or Morning Watch, from Three till Morning.

A TABLE

A TABLE of Offices and Conditions of Men.

Patriarchs, or Fathers of Families, such as Abraham, Isaac, and Jacob, and his sons.

Judges, Temporary Supreme Governors immediately appointed by God over the children of Israel.

Kings, And they either of the whole nation, or, after the falling off of the ten tribes, of Judah or Israel.

Elders, Senators, the LXX, or Sanhedrin.

Officers, Provosts, Sheriffs, or Executioners.

Judges, Inferior Rulers, such as determine controversies in particular cities.

Israelites, Hebrews, descendants from Jacob.

An Hebrew of Hebrews, an Israelite by original extraction.

A Proselyte of the Covenant, who was circumcised, and submitted to the whole Law.

A Proselyte of the Gate, or stranger, who worshipped one God, but remained uncircumcised.

Officers under the Assyrian or Persian Monarchs.

Tirshatha, or Governor appointed by the kings of Assyria or Persia.

Heads of the Captivity, The chief of each tribe or family, who exercised a precarious government during the captivity.

Under the Grecian Monarchs.

Superior Officers.

Maccabees, the Successors of Judas Maccabeus, High-priests, who presided with kingly power.

Under the Roman Emperors.

Presidents, or Governors sent from Rome with imperial power.

Tetrarchs, who had kingly power in four provinces.

Proconsuls, or Deputies of provinces.

Inferior Officers.

Publicans, or Tax-gatherers.

Centurions, Captains of an hundred men.

Ecclesiastical Officers, or Sects of Men.

High-priests, who only might enter the Holy of Holies.

Second Priests, or Sagan, who supplied the High-priest's office, in case he was disabled.

High-priests for the War, set apart for the occasion of an expedition.

Priests, Levites of the sons of Aaron, divided into twenty four ranks, each rank serving weekly in the temple.

Levites, of the tribe of Levi, but not of Aaron's family; of these were three orders, Gershonites, Kohathites, Merarites, several sons of Levi.

Nethinims, Inferior servants to the priests and Levites (not of their tribe) to draw water, and cleave wood, &c.

Prophets, anciently called Seers, who foretold future events, and denounced God's judgements.

Children of the Prophets, their disciples or scholars.

Wise-men, called so in imitation of the Eastern Magi, or Gentile Philosophers.

Scribes, Writers and Expounders of the Law.

Disputers, that raised and determined Questions out of the Law.

Rabbies or Doctors, Teachers of Israel.

Libertines, Freed-men of Rome, who being Jews or Proselytes, had a synagogue or oratory for themselves.

Gaulonites, or Galileans, who pretended it unlawful to obey an Heathen Magistrate.

Herodians, who shaped their Religion to the times, and particularly flattered Herod.

Epicureans, who placed all happiness in pleasure.

Stoicks, who denied the liberty of the Will, and pretended all Events determined by fatal Necessity.

Simon Magus, Author of the Heresy of the Gnosticks, who taught that Men, however vicious their practice was, should be saved by their knowledge.

Nicolaitans, the Disciples of Nicolas, one of the first seven Deacons, who taught the community of Wives.

Nazarites, who under a Vow abstained from Wine, &c.

Nazarenes, Jews professing Christianity.

Zelots, Sicarii, or Murderers, who under pretence of the Law, thought themselves authorized to commit any outrage.

Pharisees, Separatists, who upon the opinion of their own godliness despised all others.

Sadducees, who denied the Resurrection of the Dead, Angels, and Spirits.

Samaritans, Mongrel Professors, partly Heathen, and partly Jews, the Offspring of the Assyrians sent to Samaria.

Apostles, Missionaries or Persons sent; they who were sent by our Saviour, from their number, were called, The Twelve.

Bishops, Successors of the Apostles in the Government of the Church.

Deacons, Officers chosen by the Apostles, to take care of the Poor.

3051 dd. 5.
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A BRIEF

CONCORDANCE

OR

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T A B L E

TO THE

B I B L E

OF THE

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MDCCLXVII.

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